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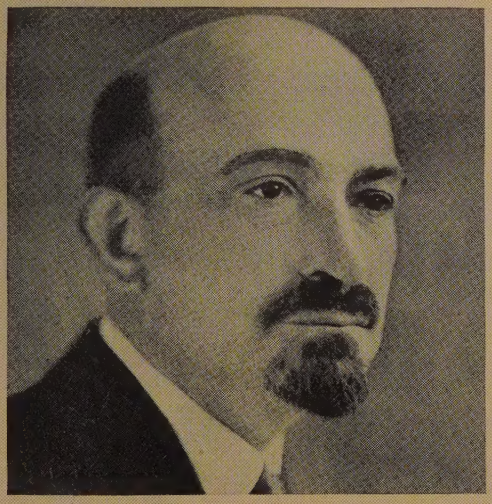
B'NAI B'RITH MAGAZINE



CHAIM WEIZMANN
- He Conquered the Domain of the Human Heart
(See Page 85)

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THE

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLIII | December, 1928 | NUMBER 3

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Jewish Calendar

5689

1928

Rosh Hashonah	Sat., Sept. 15
	Sun., Sept. 16
Fast of Gedalia	Mon., Sept. 17
Yom Kippur	Mon., Sept. 24
Succoth	Sat., Sept. 29
	Sun., Sept. 30
Hashana Rabba	Fri., Oct. 5
Shemini Azereth	Sat., Oct. 6
Simchas Torah	Sun., Oct. 7
*Rosh Chodesh Chesvan	Mon., Oct. 15
*Rosh Chodesh Kislev	Wed., Nov. 14
First Day of Chanukah	Sat., Dec. 8
*Rosh Chodesh Tebeth	Fri., Dec. 14
Fast of Tebeth	Sun., Dec. 23

1929

Rosh Chodesh Shevat	Sat., Jan. 12
*Rosh Chodesh Adar (1)	Mon., Feb. 11
*Rosh Chodesh Adar (2)	Wed., Mar. 13
Fast of Esther	Mon., Mar. 25
Purim	Tues., Mar. 26
Rosh Chodesh Nissan	Thurs., Apr. 11
First Day of Pessach	Thurs., Apr. 25
Eighth Day of Pessach	Thurs., May 2
*Rosh Chodesh Iyar	Sat., May 11
Lag B'Omer	Tues., May 28
Rosh Chodesh Sivan	Sun., June 9
Shavuoth	Fri., June 14
	Sat., June 15
*Rosh Chodesh Tammuz	Tues., July 9
Fast of Tammuz	Thurs., July 25
Rosh Chodesh Ab	Wed., Aug. 7
Tisho B'Ab	Thurs., Aug. 15

NOTE: Holidays begin in the evening preceding the dates designated.
*Rosh Chodesh also observed the previous day.

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Among Our Contributors

David Ewen is a critic of the concert, the stage, and now of the movies. He has also written many short stories.

Isaac Lichtenstein is a Russian art critic now living in Paris.

Boris Brutskus, an authority on contemporary Jewish events in eastern Europe, is a former professor at the University of Leningrad, now living in Berlin.

Haynes A. Gilbert, a New York Jewish writer, has contributed his first article to the B'NAI B'RITH MAGAZINE this month.

M. Y. Ben-Gavriel is a Jewish writer who makes his home in Palestine.

Philip A. Langh is Rabbi of Temple Anshe Emes, Chicago. He has recently returned from a trip through Palestine, Egypt, and Europe.

Zadle Avroom is the nom-de-plume of a Jewish writer in California.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

City With Jewish Officials

Sir:

In your October issue there is an editorial under the heading, "Our 4,228,000 Jews in the U. S." that is very interesting and upon which I would appreciate a little information.

I should like to know the name of the mid-west city that you state has a population of less than 25,000 Jews and in which almost all the officials are of that creed.

Ben Golden.

290 Ferry St., W. Buffalo, N. Y.

The Editor of the Magazine received a large number of inquiries concerning the same subject. The city in question is Cincinnati, Ohio. The Mayor of the city is Murray Seasongood; the President of the Board of Education is William Shroder; the Chairman of the City Planning Commission is Alfred Bettman; the President of the Park Board is Irvin Krohn; the County Treasurer is Edgar Friedlander, who has just succeeded Samuel Ach, and the Dean of the Young Men's Christian Association Law School is Gilbert Bettman, who was elected Attorney General of Ohio in the recent elections.—Ed.

Ludwig Lewisohn's Religion

Sir:

A friend and I had a discussion about Ludwig Lewisohn. I claim his heart and soul must be with the Jewish people. My friend smiled and asked me if I had known Lewisohn had been converted and then turned back again to Judaism. I, doubting this, wish you to enlighten me.

R. Fuld.

Ludwig Lewisohn never became a confirmed Christian, but in his youth he attended a Methodist Church and Sunday School. He never gave up Judaism. His full story is told in his books "Upstream," and "Israel."—Ed.

Wants Women's Page

Sir:

During the conference of the Council of Women's Auxiliary Lodges, held in conjunction with the Convention of District Grand Lodge No. 1, in the city of Providence, R. I., great emphasis was laid on the need of religious education of the Jewish youth at home.

It is to reach these children that the Council of Women's Auxiliary Lodges asks for a page in the B'nai B'rith Magazine, to be known as the Women's Page, and to be edited by a woman—a page that will minister not only to the spiritual but to the intellectual needs of the modern home.

New York, N. Y. Augusta Israel.

This matter is receiving consideration, but cannot be decided upon without the action of our Executive Committee of the Order. The subject will be presented for their consideration.—Ed.

"Morgengebet," by Krestin

Sir:

The reprint in the Humoresque department of your Magazine for June, 1928 (Page 322), interests me very much. I would appreciate it if you would inform me the name of the original and where I could purchase a reprint.

Duluth, Minn. S. K. Davis.

The name of the original picture is "Morgengebet," 1904, by Lazar Krestin. The Bloch Publishing Company, 31 W. 31st St., New York N. Y., sells the Lazar Krestin album in which this particular picture is included. The albums are assembled in Wien by Haruach.—Ed.

Editorial Helped Campaign

Sir:

Our Congregation Beth Israel, in its monthly bulletin, "The Scroll," reprinted your editorial, "The Thread of Jewish Memory," from the issue. This particular number of "The Scroll" was mailed immediately before our campaign for funds. It apparently served the purpose, for our fund was over-subscribed. Thank you again for your permission to use this editorial.

Vineland, N. J. Jerome Waxman.

Confirmation Gifts

Sir:

The custom of presenting tokens on occasions of Bar Mitzvohs, Confirmations and other home jubilees has aroused all the members to such an extent that those who have not taken advantage of the generosity of the Grand Lodge feel that they have lost something. This was proved at the last "Class distribution," where nine members were honored and comment was freely heard from all sides that the gifts were a splendid thing.

Charles Davis, Secretary,
Yonkers City Lodge No. 451.

Plea For Jewish Choirs

Sir:

Your article in the October issue of the B'NAI B'RITH MAGAZINE was very interesting to me, especially the part that encouraged the singing or playing of Jewish and Hebrew music at concerts given by Jewish organizations.

For the past 4 years I have been a member of Temple Israel, Wilkes-Barre, Pa., at the head of which is Rabbi Louis M. Levitzky. Rabbi Levitzky decided, after he was here for about a year, that he would like to have a volunteer choir of mixed voices, to sing at services every Friday night and on Holidays.

Fortunately, at that time we had a Cantor whose name was Joseph Wolfe, who is today Cantor of Temple Israel, New York City, and he, with the co-operation of the Rabbi, induced some of the members to form a choir.

It was hard work in the beginning but today our choir is equal to any in the country.

At the last Rosh Hashonah and Yom Kippur services the choir consisted of 25 voices, men and women, all volunteers but the leader. The music was beautiful.

You can have your jazz and popular stuff but give me a real Yiddish piece of music. The trouble with our young folks is they are ashamed of it. Every city of any size ought to have a Jewish singing club, with a good leader and sing only the best and we would soon see what a difference it would make in the treatment and respect of our Goishe friends.

In the meantime, urge your readers to join their local Temples, form choirs and sing Jewish and Hebrew music.

Wilkes-Barre, Pa. E. W. Finkelstein.

Origin of Chananiah

Sir:

I am interested in knowing the origin of the name "Chananiah," in connection with the lodge to which I belong, "Chananiah No. 165."

Upon looking it up in the Jewish encyclopedia, I find that the name is spelled "Hananiah" and it mentions a number of them. The encyclopedia lists six teachers or rabbis. The most important appears to have been "Hananiah (Hanina), nephew of R. Joshua."

The older members of my lodge tell me that the name was chosen after a famous Jewish scholar but just which one, they do not know.

New York, N. Y. Charles Vogel.

Dr. Samuel S. Cohon, Hebrew Union College, has answered this letter as follows:

"If, as the old members of the organization think, it was named after a distinguished rabbi, I venture to suggest that Rabbi Joshua ben Hananiah is meant. Thus a German learned periodical was named after him (the Ben Chananiah). The name of the father was probably taken as a family name. The Jewish Encyclopedia article on Joshua b. Hananiah and the Histories of the Jews by Graetz, Volume 2, and by Margolis and Marx will furnish you with the information needed."

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Editorial Comment

The Triumph of Chaim Weizmann

THERE was something epic in the departure of Chaim Weizmann from America last month. Glory was on his head, and on the dock stood many of the Jewry of New York shouting godspeed.

He had heard such cheering before on his departures from America, and in this throng were familiar faces that the Zionist leader had seen often before at such farewells; but now he beheld also many new faces and these glowed with the devotions of the old ones.

"Weizmann! Weizmann!"

The old friends and the new ones hailed him with one voice.

This was the voice of Jewry acclaiming his ideal; in other times he had heard only the voices of Zionists on such occasions.

* * *

Through the years he had cherished the ideal of Palestine rebuilt, a homeland for Jews. There were the lean years before the war when Palestine was the dream of small groups of Jews meeting in parlors to sing "Hatikvoh"; there were the difficult years after the war when Palestine officially became a homeland for Jews, when responsibility was thrust upon those who had carried the banners in the crusading years, when Jews who had sung "Hatikvoh" with good hearts were called upon to give to the Palestine fund with as good a will, when quarrels arose between the old banner-bearers of the cause, when a large section of Jewry stood aloof, not yet convinced of the desirability of Palestine as a homeland for Jews.

Chaim Weizmann, statesman, unconquerable spirit, went about to build a Jewish life in Palestine, in accordance with his dedication. He had been a renowned chemist and he departed from the fame and fortune of his chosen profession to give all his time and talents to the ideal.

* * *

He was a leader of a minority of Jews, a party in Jewry—the Zionists. He saw that if this ideal were to prevail, Palestine must become the concern of all Jewry. Perhaps the ideal itself must be modified. The pride of pioneers who had borne the brunt of the struggle in the lonely days might rebel against this; but whose pride mattered in the presence of the ideal?

Chaim Weizmann set about to fire the hearts of all Jewry with his ideal. He was the superlative statesman. He conquered the domain of the human heart and to this heart and that he imparted the love that had caused him to abandon a distinguished professional career and to give himself wholly to Palestine.

And men who had stood aloof came to him to grasp his hand in fellowship; and men who had been indifferent came to help carry the banners; and men who had doubted the desirability of Palestine came to help build the land. This is the meaning of the Jewish Agency in which all Jewry unites for the upbuilding of Palestine.

The party that carried on in the lean and difficult years steps into the background, but Chaim Weizmann, its leader, is content.

From the departing ship he saw a united Jewry cheering a common ideal.

"We have found a common platform, a common interest, a common hope," said Louis Marshall, President of the American Jewish Committee, addressing farewell to Chaim Weizmann.

"We have formed a common resolution to do all that lies in human power to redeem the land and the people."

So Palestine has ceased to be the cause of a party, and becomes the concern of all Jews. The union of non-Zionists with Zionists means that political Zionism has retired from the field, for non-Zionists could unite only on a common platform of the spiritual, cultural and economic regeneration of Palestine.

The Jewish political state is no longer in the program and the only power for which Jews are ambitious is the power of the spirit that makes deserts fruitful, that brings health where disease festered and social well-being to displace poverty, that builds schoolhouses where darkness brooded, that establishes the means of happiness where misery hung like a miasma, that builds life where stagnation stood.

To these things the Jewish Agency is dedicated.

The old political Zionism was a barrier that cut straight through Jewry. But at last the non-Zionists have crossed the line to grasp the hands of their brethren and lo, when they looked, the line had disappeared!

And so, onward! And let none stop on the way to quarrel over trifles of leadership.

* * *

Jews Who Were Elected

FROM all over the country we read reports of Jews elected to office. To be sure, they were not elected as Jews, but, being Jews, doubly it is incumbent upon them to observe the highest standards of official conduct.

If they serve well they will not be honored as Jews, and that is well; but if they serve ill ignominy will be on their heads as Jews, and the burden of their sinning will also be on their people.

Therefore, a double obligation is on the Jew who is elected: He must serve his community well, not only for the sake of his personal honor as a man, but also for the sake of the good name of Jews.

We are pleased to observe that in a large number of cases Jews were elected in good government movements.

* * *

"I Enclose Check for $500,000"

A HALF million dollars has been given by John D. Rockefeller, Jr. to the fund being raised in this country for the further development of Jewish farm settlements in Russia.

Mr. Rockefeller was not moved by a sudden burst of philanthropic impulse. As is his custom before bestowing his vast philanthropies, Mr. Rockefeller had a careful study made by his experts of the merits of the Russian colonization enterprise.

And when these studies had been made and he had carefully digested them, he wrote a letter to James N. Rosenberg, saying, "The studies which my associates have made of the various statistics and data which your organization has submitted to us have impressed us all with the value of this activity as a notable and creative example of social engineering."

And in conclusion, he wrote as follows:

"I am therefore enclosing my check for $500,000."

* * *

The Jewish University Man

WE OBSERVE that a series of lectures on "The Jewish University Man" is being given in Philadelphia.

He is seen to be a leader in civic movements. His idealism is given to public enterprises. He is found in the city clubs and the social service organizations and in the educational movements of the community.

But often he stands aloof from the enterprises of Jewry. He has by no means abandoned Judaism but the fine zeal that he gives to public causes is not for Judaism. His kind is needed in Judaism, but he suffers from the indifference toward religion common to many men of his class. His early youth was lived under Jewish auspices at home. Then he went to the university and there the bond that held him to Judaism stretched and became very thin. Today he is held to it by a shred.

Mindful of this, B'nai B'rith has undertaken to provide Jewish contacts for young Jews during their student years. This is the purpose of B'nai B'rith's Hillel Foundations. Through these institutions, established on the university campus, the Jewish consciousness of the student is maintained and stimulated. He is trained for leadership in Jewry so that his education and intelligence may be devoted to Judaism as well as to general purposes.

* * *

The Independence of Poland

THE Jews of Warsaw, Poland, felt aggrieved. They had been slighted. The mayor of Warsaw had appointed a committee to arrange celebrations on the anniversary of Poland's independence. And, lo! not a Jew was on the committee.

But why should the Jews of Poland feel aggrieved? What have they to celebrate? The independence that the Poles celebrate only set them free to visit rapacities and cruelties on weaker peoples.

So that they who were the slaves of the old Russia became masters even more oppressive than the Russians were. Once the Jews of Poland were free to engage in commerce and industry without restriction under Polish rule; today, their business activities have been greatly curtailed and the number of Jews participating in business has been reduced by governmental policy. Large numbers of Jews are without employment by reason of a boycott that seems to have for its purpose the settling of "the Jewish question" by the destruction of Jews. A desperate economic situation prevails. These facts are reported in the same dispatches that tell of the approaching celebration of Poland's independence.

Independence indeed! They threw off the czar but remained the slaves of their greeds, their hates and their bigotries—masters far more cruel than the czars.

Is This a Christian Country?

IT IS refreshing to hear *The Baptist*, an official organ of the Baptist Church, saying that it isn't.

Many have been heard saying, "This is a Christian country," and others, not content with this monopoly, have said, "This is a Protestant country." For these, Jews and Catholics are only guests by sufferance in whom it is utter insolence to aspire to some offices.

But now *The Baptist* says: "Because more people profess to follow Christianity than any other religion, this is called by some a Christian country; for similar reason, a Protestant country, a white man's country, an Anglo-Saxon country, and so on. Such assumption on the part of majorities of any sort, contains a vicious fallacy.

"Rights are not measured by numbers. A nation that has 4,000,000 Jews, 12,000,000 negroes, 18,000,000 Catholics and more than 40,000,000 people of other origin than English, is neither Christian, Protestant, white nor Anglo-Saxon. It is what it is, a mixed nation . . . Whenever any group shall arrogate to itself special prerogatives and dictatorial powers, a revolution of the sort provided in the national constitution is morally and politically due."

* * *

The Exodus in Two Hours

THE journey in the wilderness that took the Israelites forty years is cut to two hours and twenty minutes by the Imperial Airways.

A son of one of the slaves that fled from Pharaoh may now board a twelve-seater airplane at Cairo, Egypt, after breakfast and be in Jerusalem before lunch, having crossed the Suez Canal, the Sinai Desert and the mountains of Judea.

He flies over the thundering mountain before which his people stood in awe when Moses went up to receive the law; he hovers for an instant over Mt. Nebo where Moses stood looking into the Promised Land which he might not enter.

The greatest wonder is not the airplane flying the 40-year journey in two hours and twenty minutes, but the Jew surviving the ages and all the dynasties of his oppressors and all the deaths that were visited upon him and from the skies looking down upon the dust of glories that were.

* * *

A Proper Memorial for a Great Jew

JOSEPH BARONDESS was a majestic figure in Jewish life. He was a free spirit of the ghetto and the walls of the East Side of New York did not confine his vision. He beheld the sweat-shop worker breaking the chains that bound him to his machine and conceived a more just deal and a better life for him.

Joseph Barondess was not a mere dreamer of dreams but an energetic man of action as well. He knew how to transform ideals into substance and he was of the Jewish pioneers who led the sweat-shop worker out of economic degradation to independence and self-respect.

Nor was he one of those idealistic leaders who become so enamored of principles, so interested in mankind in the mass, that the individual man is dismissed from their affections. Barondess's office in New York was a clearing place for individual hurts, and who-

ever brought to him a sorrow, a grievance or a distress was his brother who must be heard.

Now after he died a few months ago there were those who said that such a life ought to be preserved far beyond the memory of the present generation. They would have it forever green, a renewing life like trees renewing, like fields giving harvests afresh.

So in his memory there is to be established in Palestine the Joseph Barondess Colony where, in the fruitful harvest and in the goodness of life, the generations will be reminded of a life that sowed well and gathered the affections of its fellows.

A most fitting memorial.

One hundred thousand dollars is being raised for this purpose and the chairman of the Barondess Memorial Fund Committee is David Surdut of New York.

* * *

"I am a Jew!"

"I WAS born a Jew and I shall remain a Jew," said Franz Molnar, the Hungarian playwright, on the occasion of his fiftieth birthday which was publicly celebrated in Budapest.

In Hungary other talented Jews have said: "I am a Jew, but it does not pay and so I shall take up Christianity."

Or, "My ambitions are thwarted by the fact that I am a Jew; I shall take to myself a paying religion."

Or, "What does a little water sprinkled on my head mean to me? I shall permit the water to be sprinkled on my head and place my talents in good standing."

Or, "My career is to me vastly more important than my Jewish inheritance which hinders my success. So I shall sacrifice my Judaism."

Franz Molnar has been crowned with the wreath of literary glory. We place upon his head a crown even more glorious—that of the honest man who does not swap ideals for success.

* * *

Lincoln in Roumania

IN THE office of Maniu, the new government leader of Roumania, hangs a faded picture of Lincoln. This symbolizes the ideal of Maniu. He frequently speaks of it; he thinks of himself as a Lincoln among his people; his hope is a Roumanian modeled after America.

This is a refreshing spectacle in Europe where uprising political leaders have taken the Napoleon model rather than the Lincoln; it is especially enheartening to the Jews of Roumania who have been the chief sufferers in the reign of the Bratianu oligarchy which has been interested in government mainly as an instrument for enriching itself.

Maniu, head of the National Peasant Party which has become the peasant party, announces that henceforth there is to be equality for all citizens of the realm, and he speaks the language of Lincoln, saying that government shall be by, of and for the people.

The sincerity of these proclamations has already been attested by a pact concluded between the Zionist group and the Peasant Party by which the Zionists of Transylvania and Bukowina will be assured of six seats in the new parliament.

A Religion of the Heart

WE HAVE no ecclesiastical headquarters, nor churchly authority, nor discipline and, therefore, the more amazing is the survival of Judaism in places distant from the centers of Jewish life.

Judaism is seen to have its throne in the hearts of humble men. A lonely Jew leaves the village of his fathers to seek his fortune in distant lands, and settles in a secluded town to which Jewish life is unknown. But there, isolated from his brethren, he guards the faith until other Jews have come in sufficient numbers to make a minyon, and when children enough have been reared a Hebrew school is established, and when prosperity comes a synagogue is established and always with the synagogue a cemetery.

The House of Study, the House of Prayer, and the House of Eternity!

This has been seen in Brazil whither Jews have immigrated in numbers only since the war when the United States was closed to all but a few. They came as impoverished immigrants, fleeing from the miseries of Eastern Europe, seeking bread, and have planted there a new and fruitful Jewish life.

Their first enterprise was to establish Jewish schools, meager institutions at first but improving every year, what with new buildings and with growing teaching staffs. We read now of Jewish schools being established in many towns in Brazil and of funds generously contributed for buildings and teachers.

* * *

The Forgotten Jews?

IT SEEMS that in Kentucky there are numerous isolated Jewish groups in small towns who are like people on an island, being apart from Jewish life.

Their sole Jewish contact is the Jewish traveling salesman who comes through town. Him they question eagerly to learn what is going on in the Jewish world outside. For, though apart from their people, they never cease to be concerned with them, being like children who are away from home. They have a great fear: Their children may marry out of the faith. And when the children are approaching marriageable years, many of these Jews sell their businesses and move to larger cities where there is Jewish life.

And yet their environment is not undesirable. They are esteemed in their communities; they are often socially accepted; they are generally in the Masonic lodge which is the center of the social life in these communities; they are elevated to the Shrine.

But the hunger for Jewish life is insistent and they welcome the holidays when they may go away to the cities to mingle with Jews; they are pained to see their children growing up without knowledge of Judaism. Amazing is the spirit of the Jew determined to live even on the most meager nourishment.

Now the Jews of Louisville have taken note of their lonely brethren and are going into the mountains, bringing gifts of Jewish life—Jewish teaching for the children, Jewish preaching for the elders. To this the Reform Jewish community of Louisville has dedicated itself and its resources, and American Jewry has done nothing finer.

A Cross-Section of Jewish Life

Social Welfare

UP TO the first of December, more than $13,000,000 had been received by the United Jewish Campaign for the relief and rehabilitation of Jews overseas. Most of this money was collected within the last two months. Even this vast sum, however, is insufficient for all the budgetary needs of the organization, according to its officers.

* * *

THE organic condition of American soil must be preserved. Samuel Price Wetherill, Jr., of Philadelphia, president of the Regional Planning Commission there, impressed this fact upon 1,000 persons at the 31st annual harvest festival and meeting of the National Farm School in Philadelphia. People came from many surrounding cities for the ceremonies.

Joseph H. Hagedorn, vice-president of the school, paid a tribute to its founder, the late Rabbi Joseph L. Krauskopf, of Philadelphia.

Students at work in the dairy department of the National Farm School

CREATING a $50,000 foundation to assist worthy Jewish charities in Newark, N. J., was how Joseph Stern of that city celebrated his 50th birthday. Felix Fuld, chairman of the committee which will hold the money in trust, will utilize the annual interest and not more than 3% of the principal for Jewish organizations that need help.

* * *

LITHUANIAN JEWS in this country have formed an association to strengthen their religious and intellectual bonds with their kith and kin in the old country. Late in November they gathered in New York City for their first national convention.

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NOVEMBER 12 saw the launching at Boston of the last Independent Zionist campaign for Palestine funds. Any future drives will be conducted by the extended Jewish Agency. To make this last independent drive ever memorable, they will try to collect $7,500,000.

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ABOUT half a million dollars has been left to the Federation for the Support of Jewish Philanthropic Societies in New York by the will of Mrs. Mollie Ottenberg, widow of Henry Ottenberg, a former tobacco merchant.

* * *

THERE is entirely too much anti-Jewish persecution in Russia, the Orthodox Rabbinical Board of New York decided, so they called a mass meeting, and before 1,000 persons there assembled, urged the American public and the United States government to do something about it.

Edgar F. Magnin *Barnett R. Brickner* *Louis I. Newman*

* * *

REGULAR radio programs on Jewish subjects are now being broadcast by well-known rabbis. Every Sunday at 6 p. m., Pacific Coast time, Dr. Louis I. Newman speaks over KFRC, San Francisco, on religious, cultural and communal themes. Every Tuesday at 4:30 p. m., Pacific Coast time, Rabbi Edgar F. Magnin talks over KHJ, Los Angeles, on Jewish History and Literature. Every Wednesday, from 8 to 8:30 p. m., Eastern time, Rabbi Barnett R. Brickner answers questions over WHK, Cleveland.

* * *

AS A HAPPY way of celebrating his 80th birthday, Isaac M. Bernheim, of Louisville and Cincinnati, completed the $250,000 building fund for a new Hebrew Union College library building in Cincinnati by giving the sum of $25,000. Mr. Bernheim was the donor of the present Bernheim Library at the same College. That gift totaled $50,000.

* * *

JEWS and Gentiles alike have been asked this year to contribute more liberally than ever before to the Red Cross, because of the havoc caused by the hurricane in Porto Rico, Florida, and the Virgin Islands. At least a half million persons are dependent on the Red Cross for food, clothing, shelter, and medical care as a result.

* * *

LOUIS MARSHALL was re-elected President of the American Jewish Committee at its 22nd annual meeting in New York. Dr. Cyrus Adler, Philadelphia, and Julius Rosenwald, Chicago, were named Vice-presidents; Colonel Isaac M. Ullman, Treasurer; and Morris D. Waldman, Secretary.

Foreign

EVEN in the savage heart of the African desert the Jews exist and flourish, it seems. The latest discovery is that of a tranquil Jewish community, several thousand strong, in the Sahara desert, isolated from all civilization by a ten-day journey, and surrounded on all sides by savage and semi-civilized Moor and Berber tribes. M. Rene Leblond, French consul in Southern Morocco, made the discovery when he got separated from his companions on an aerial mapping expedition.

Biblical hospitality was shown him by the Jews, Leblond reported. They took him to the home of the oldest inhabitant, who proceeded to wash the stranger's feet, and then gave him the best room in his house and provided refreshments. World news hardly ever penetrates the colony, they said, and they had only hazy ideas of the late war. The last white visitor had been there in 1886. Sheep herding, camel raising, and the reading of old Hebrew books take up the time of these strange African Jews. M. Leblond said he intends to visit them by plane again soon.

* * *

A PICTURE of hunger, despair, and tragedy among the Jews of Russia was brought back to this country recently by Miss Betty Ross, American Jewish writer, who made an extensive trip through the Russian towns and new colonies.

Many starving Russian children, like those pictured here in a bread-line, were seen by Miss Betty Ross, American writer, who has recently returned from a trip through Russia.

"You realize suddenly that nearly every Jew in Russia is hungry," she said, and quoted the Russian Jews as saying, "We have no tomorrow; we have no means of livelihood."

* * *

"NON-WORKING elements" have no right to make use of municipal houses, declared the Soviet government recently. Forthwith, hundreds of Jewish families, belonging to the so-called declassed categories, were among the 5,000 families evicted from their dwellings in the municipalized houses in Moscow.

* * *

SO MANY Jews were forced to leave Riga, Latvia, permanently, because of the evacuation orders of the Chief of the Czarist army, that today there are only 100,000 left of the 190,000 in the same territory when it was part of the Russian Empire.

* * *

LITHUANIA having resurrected its erstwhile language, now insists upon everyone's using it. If an ordinance to this effect is seriously enforced, it will mean that 82 financial institutions, created after the war with the aid of American Jewish relief funds, may have to close up. It would be a manifest impossibility for the thousands of bookkeepers and clerks to learn a totally unfamiliar language so quickly.

An important step toward helping the Jews of Soviet Russia to help themselves has been taken by the American Ort in the formation of the Ort Credit Corporation. The beginning capital stock is $250,000, to be subscribed for by American Jews, and to be used as a fund from which they may borrow money to provide their Russian relatives with machinery. The above picture shows some "Russian relatives" working in a foundry with machinery supplied through the Ort.

IN SPITE of the impression that Hungary is a country which regards the Jews in no kindly light, a Jewish Lexicon which will appear there this winter will contain the names of 75% of the government councillors, nearly all the big bankers, university professors, theatrical stars, painters, sculptors, musicians, ministerial officers, army officers of the rank of major and upwards, and many other prominent persons, most of whom, it is said, deny their Jewishness as a means of getting ahead in the world.

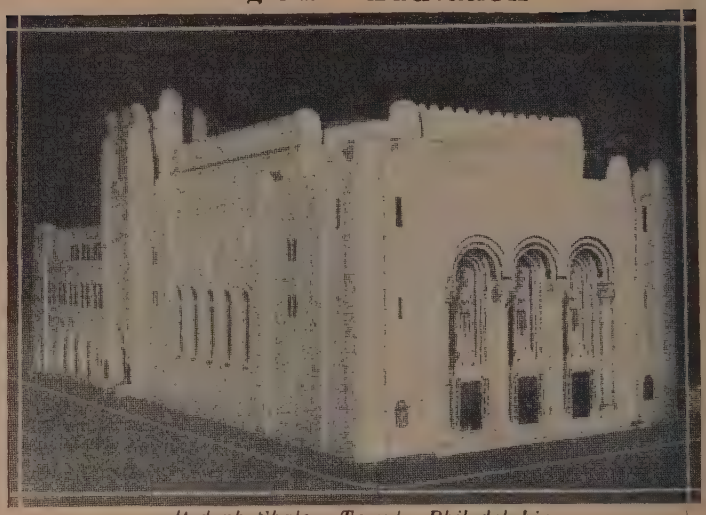
* * *

AT LAST the actual construction of the new harbor at Haifa, talked about for the last ten years is about to begin. It is expected to revolutionize not only Haifa, but all of Palestine, for it will provide employment for hundreds of Jewish workers, and make an import and export trade possible. It will also develop the dairy industry, now in its infancy. The project will cost $5,000,000.

* * *

THE Union of Jewish Soldiers wants a monument in Paris in honor of the Jewish soldiers who died on fields of battle during the late war. They imparted this desire to French government officials at a recent meeting of Jewish World War Veterans under the auspices of the Union of Jewish Soldiers in Paris. Before representatives of the Ministry of War, the Admiralty, and members of the French Senate who were present, speakers praised the bravery of Jewish soldiers who fought for France.

Religion — Education



Rodeph Shalom Temple, Philadelphia

ELABORATE dedication exercises marked the opening of the new Rodeph Shalom Temple in Philadelphia. It cost a million dollars and is said to be the finest in this country. The congregation is the oldest reform group in the United States, boasting a history of 125 years. Dr. Louis Wolsey is Rabbi.

* * *

A TEACHERS' TRAINING SCHOOL has been established in Columbus, Ohio, to attempt, according to its bulletin, "to do its share in filling the yawning gap in Jewish education." Theodore N. Beckman of the Ohio State University faculty is Director, while Rabbi Lee J. Levinger, Director of the Ohio State B'nai B'rith Hillel Foundation; Rabbi Solomon Rivlin; Rabbi Jacob Tarshish; and Rabbi Isaac Werne, all of Columbus synagogues, comprise the faculty. The course will be two years.

* * *

JULIUS ROSENWALD has added another half million dollars to the millions he has already given to various educational institutions. This time the money goes to the $5,000,000 endowment fund which Adolph Ochs is raising for the Hebrew Union College. Mr. Rosenwald specified that his gift will become effective if $3,500,000 is raised for the fund by next July.

* * *

THE leading Yeshiva in Soviet Russia, established by American capitalists in the District of Vitebsk, and several elementary schools, have all been closed and their leaders arrested. The houses of study have been converted into Communist Clubs.

The picture shows one of the numerous mob protests in Jerusalem in connection with the Wailing Wall incident last Yom Kippur. Arab agitators in Palestine were scathingly denounced for disturbing the peaceful relations between Jews and Arabs in that country by Dr. Chaim Weizmann, President of the World Zionist Organization, in a speech in New York before 1,700 persons attending the New York Zionist Region. More recently, the Palestine government was ordered by the League of Nations to take definite steps toward a settlement in which the moral and legal rights of the Jews and Moslems will be safeguarded.

"THE time has come when we are able to reconvene our Supreme Court called Sanhedrin," said Dr. H. Pereira Mendes, noted Orthodox Rabbi in a radio speech at New York recently.

"We need to decide upon the many religious points that are brought up by modern civilization, by modern scientific discoveries, by the present needs, duties, and calls of modern life."

* * *

AT LAST, Columbia University is throwing open its doors to all who want to study Jewish history, literature and institutions. These courses were recently established at the famous Morningside Heights educational institution by a gift of Mrs. Nathan J. Miller.

* * *

JEWISH CHILDREN in Germany are hoping it is unconstitutional to make them attend public school on Saturdays. The case will soon be tested in higher courts, based specifically on the action of Dr. Felix Goldman, Rabbi of Leipzig, who was fined 25 marks because he kept his son away from school on *Shabbus*.

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MURAL PAINTINGS for the new Temple B'nai B'rith, now under construction in Los Angeles, will be bought with the $40,000 donated to the Temple by the Warner Brothers, of Vitaphone fame. The murals are of Vitaphone fame.

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Miscellaneous

RABBI LOUIS L. MANN of Sinai Congregation, Chicago, was invited to take a leading part in furthering the cause of good will between Jews and non-Jews at the quadrennial meeting of the Federal Council of the Churches of Christ in America at Rochester from December 5 to 11. On December 10 the afternoon was set aside for a special good will meeting between Jews and Christians, and Rabbi Mann was to represent the Jews of America.

Rabbi Louis L. Mann

Rabbi Mann is acting national director of the Hillel Foundation as well as one of its founders.

Scene from the play "Kiddush Hashem" staged by the Yiddish Art Players.

JEWS everywhere at last will be able to see and hear Maurice Schwartz and his famous Yiddish Art Theater Company in talking pictures as a result of a thirteen year contract recently closed by the Vocafilm Corporation of America with the famous Jewish artist. Schwartz will make a minimum of six plays a year over the Vocafilm synchronization system. Each will be a 100% talker adapted from the Yiddish Art Theater's repertory of stage successes. They will be played all over the world in Yiddish.

Maurice Schwartz

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NEW YORK CITY lost one of its most active Jewish communal leaders with the death of Henry A. Guinzberg at the age of 73. Some of the most prominent Jews in the country were pallbearers at the funeral in New York.

For many years Mr. Guinzburg had been treasurer of the Federation for the Support of Jewish Philanthropic Societies. After the war he was chairman of several drives for war sufferers and since 1917 was associate treasurer of the various campaigns held under the auspices of the Joint Distribution Committee.

* * *

GEORGE CRETZIANO, Roumanian Minister to the United States, now has another medal. He was decorated by King Michael, through the regency, with the Grand Cross of the Order of the Crown of Roumania, "in recognition of his services in effecting a friendly and satisfactory settlement" of Jewish discontent in this country with the Roumanian government.

HEART FAILURE was ascribed as the cause of the death of Leon Kamaiky, former publisher of the "Jewish Daily News" and one of the founders of the Central Relief Committee for the aid of Jewish war victims in Europe. He was 64 years old. Born in Lithuania of rabbinic parents, Mr. Kamaiky came to this country at the age of 19, and in addition to his activities with the "Jewish Daily News" was active in the Hebrew Immigrant Aid Society of America, the Mizrachi, and the Rabbi Isaac Elchanan Theological Seminary. In addition, he was vice-president of the Journal News Corporation, which publishes the "Jewish Morning Journal," and was a prominent member of the Joint Distribution Committee.

* * *

"WANTED: More Jewish Culture in Toronto, Canada."

As an answer to this imaginary advertisement the Holy Blossom Congregation there announces the opening of the Holy Blossom College for Jewish Studies. A well-rounded program is offered with the intention to foster and promote said Jewish culture. There is no tuition charge.

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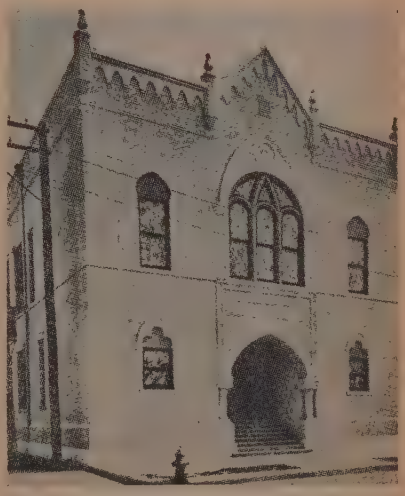


The Henry Cohen Community House, Galveston, Texas.

THE dream of a life time came true for Dr. Henry Cohen, for more than 40 years the spiritual leader of Congregation B'nai Israel of Galveston, Tex., when the Henry Cohen Community House was formally dedicated.

Outstanding Jews and Gentiles of the community, rich and poor, young as well as old, testified to their affection for Dr. Cohen in a variety of impressive ceremonies.

Thinking Aloud

By Urva Porah

IN HIS satirical, whimsical way, Urva Porah uses the month of December for this pointed article on Jews who celebrate Christmas. Maybe he is talking about your friend; perhaps even you yourself. Urva Porah sees in these Jewish Christmas celebrations, which begin harmlessly enough, evidence of the drift of Jews away from their own celebrations and ideals. Mr. Levinsky of this article is already unable to appreciate the beautiful significance of the symbolism of Passover. He'd rather be a "real fellow" in the eyes of his Christian neighbors by celebrating Christmas. Would you?

IT WAS the night before Christmas and all through Mr. Levinsky's house there was a festive spirit. His Christmas tree was brilliantly illuminated, the symbolic star of Bethlehem adorning its pinnacle. The tree stood by the window, evidence to the passerby of the Christmas spirit that was in Mr. Levinsky's house.

Mr. Levinsky himself beamed. Mrs. Levinsky often said there was something so appealing in Christmas that it would be a pity to deny the children its spiritual benefits. She was fond of poetry and regarded the Christmas imagery as one of the great treasures of our civilization.

As she frequently observed: "There is something about the beauty of Christmas that appeals to one's deeper and finer instincts."

Mr. Levinsky's tendencies were less spiritual and he had a more materialistic conception of Christmas. He regarded this festal occasion as an opportunity to distinguish himself as a good fellow among his neighbors. He fancied that, passing his house and seeing his Christmas tree, they said inwardly, "There is a regular Jew, a real fellow."

Indeed, one day in another Christmas time, his neighbor Smith said to him: "Levinsky, you're all right!"

This pleased Mr. Levinsky immensely and he took pains to repeat Mr. Smith's tribute to Mrs. Levinsky that same evening.

"And besides," Mrs. Levinsky observed, "there is the lovely spiritual influence on the children that Christmas has."

* * *

Mr. Levinsky's house was aglow with the good cheer of Christmas. What shouts of merriment arose as the children circled about the tree, and they would not have it otherwise but that Mr. and Mrs. Levinsky must join hands with them and sing the carols they had learned in school.

"And now," said Mrs. Levinsky, "all good children must go to bed so Santa Claus may come."

They had hung up their stockings, and their whimsical little son, Malcolm Donald Levinsky, had insisted that his parents must hang up their hosiery also. And this they dutifully did, on the mantlepiece in their own bedroom.

"How charming these Christmas eves are," Mrs. Levinsky sighed when the children had gone to bed. "These occasions leave memories that the children will always cherish."

At the due hour Mr. and Mrs. Levinsky likewise retired and when, suddenly, he was awakened, it seemed to Mr. Levinsky that he must have been asleep for hours. Mr. Levinsky was quick, and no little alarmed, to see the cause of his awakening. Beside his bed stood an ancient figure. Having expected Santa Claus, Mr. Levinsky should not have been startled, but this was not Santa Claus. He was, indeed, not in the least like any of the pictures of Santa Claus that Mr. Levinsky had ever seen or like any of the effigies of him that he had observed in the department stores.

This was a lean and sorrowful figure at Mr. Levinsky's bedside.

"You are not Santa Claus," he said when at length he had recovered control of his tongue. "What do you want here?"

Mr. Levinsky, who was of athletic frame, was for leaping out of bed and laying hands upon the intruder and ejecting him, or holding him until the police came; but Mrs. Levinsky having wakened, fearful of his safety, restrained him.

"I am Elijah," the old man said.

"You're who?" Mr. Levinsky demanded. "I never heard of you. What right have you in my house? We were expecting Santa Claus."

The ancient's head shook sadly.

"You do not know Elijah, but you know Santa Claus. I was at your door on the last Passover eve but you did not let me in."

* * *

"It must be some Jewish myth he is thinking of," Mrs. Levinsky whispered.

"I have been walking upon the earth these thousands of years and on every Passover eve Jews open their doors to me and let me in that I may be the guest at their feast," the old one continued. "But your door was closed."

"We have no Passover feast in our house," Mr. Levinsky snapped.

"We live in the present," Mrs. Levinsky added, for she had heard that very day a lecture on "Living in the Present." "We are modern people. We have no use for the Jewish mythology of another age."

"You do not know Passover but you know Christmas," the old man said.

* * *

Mr. Levinsky consulted the illuminated hands of his wrist-watch.

"It's one o'clock and Santa Claus soon will be here," he said impatiently to the unwelcome guest. "He's due here now. . . . Don't you see you're intruding?"

The poetic nature of Mrs. Levinsky was not to be disturbed by an apparition so unexpected.

"Yes, soon he will be here," she exclaimed. "Santa Claus is such a beautiful conception! Such a wonderful influence on the children! So symbolic! The spirit of good will!"

"I, too, am the spirit of good will, but your door was closed," Elijah said so softly that his voice appeared to come from a distance, and, indeed, when Mr. and Mrs. Levinsky looked again his figure had melted in the shadows.

* * *

What a merry morning it was in Mr. Levinsky's house! With what shouts of joy his children—Malcolm Donald, Mary Gwendolyn and Rossiter Roland—leaped into the magic circle of the Christmas tree t see what Santa Claus had brought them! With what delight Mrs. Levinsky observed the tender poetic influences that were upon the children! With what pleasure Mr. Levinsky, looking through the window, observed that the passing neighbors were regarding his Christmas tree with approval!

Henri Bergson Wins Nobel Prize

By Haynes A. Gilbert

THE 1927 Nobel Prize for Literature, after a year's delay has just been awarded to Henri Bergson. It is the same prize that was given to Romain Rolland in 1915 for his monumental epic, "Jean Christophe," and to Anatole France in 1921 for that sardonic bit of satirical malice, "The Crime of Sylvestre Bonnard." Henri Bergson does not handle fine phrases, iridescent gems of satire, nor polished sentences as did Anatole France. Nor does he delve into the profound depths of human hearts and souls as did Romain Rolland. Words, phrases, sentences are, for him, but means to a glorious end: the expression of his ideas. For Henri Bergson is a philosopher—perhaps the greatest philosopher of our time.

Unlike the other great minds of our day—Bertrand Russell, George Santayana, John Dewey, Morris R. Cohen—Bergson does not satisfy himself merely with being a critic of philosophy. To build, to create new philosophies, new systems of thinking, new solutions to that inexplicable and eternal mystery of life is the task that Henri Bergson had set for himself at youth; that is the task at which he has labored for the past fifty-three years.

Henri Bergson's philosophy does not consist of a great philosophical system—to which all life must conform—but rather in a great idea, an idea that struck him suddenly and mysteriously when he was twenty-five years old. While walking at Clermont-Ferrand, revolving in his mind the endless problems of existence which were incessantly troubling him, and while bringing to mind the solution that that eternal well of wisdom, Plato, had given, it occurred to him that Plato had committed a grave discrepancy. To the Greeks—and especially to Plato—Time was an illusion; it did not exist, but rather was a capricious figment of some fertile imagination. A finite being, therefore, and eternity were, in every respect, one and the same thing.

Time Exists

To Bergson, however, there was much to be lamented in this belief; much that was lacking. He felt, with that divine intuition of a mystic, that time was not an illusion and that a finite being and eternity were not the same thing. Bergson felt that the being endured . . . and that it was "time." Therein did he lay the first stalwart and rigid cornerstone for a new and greater philosophy.

Just as Bergson substituted durational for temporal values, so did he substitute "motion" and "change" for static values. If there is "time" there is also change. It is ridiculous to assume for a moment that things stand still. Physiologically, psychologically, spiritually, man is always changing; evolution has taught us that the human-race is constantly undergoing a metamorphosis. All things, therefore, living or dead, are in motion . . . and nothing can stop that inevitable change.

That, in its most naked aspect, is the philosophy of Henri Bergson. It does not consist merely in general theories. No one detests superficial thinking, vague ideas, ambling theorizing half so much as Bergson. Cold logic, hard reasoning and infallible erudition . . . these are the implements which Henri Bergson uses to prove and establish his belief.

A Phenomenal Student

Henri Bergson was born of Jewish parents in Paris on October 18, 1859. Attending the Lycee Condorcet, he was one of its most phenomenal students with an equal talent for the sciences and for literature. Graduating from the Lycee, he was confronted with the problem of choosing between the two for a life's career. Both fascinated him. But even then he realized the wisdom of concentration and so, after much internal wrangling, he decided—and not without some regrets— to sacrifice the sciences for the sake of literature.

Having made his choice, he entered the Ecole Normale Superieur . . . and once again he was the brilliant student. For quick-thinking, clear reasoning, and the ability to reflect profoundly he easily surpassed his masters. The Ecole had never before had such a pupil. He graduated with the highest of honors and devoted himself at once to pedagogy. For the next few years he taught at the Lycee of Angers and Clarmont and then in Paris, at the Lycee Henry IV, College de France and finally at the Ecole Normale Superieur.

Meanwhile, he was developing his idea of "time" and "change" and was expounding them in a short and brilliant series of philosophical volumes. It took France a long time to realize the treasures that these books contained, and to realize what a treasure it possessed in Henri Bergson. But once it learned, it was not slow to show its marked appreciation. In 1918 Bergson succeeded Emile Olivier as a member of the Acadamie Francaise. He served as head of a mission sent to the United States during the war, and after the war he was elected President of the Committee of Intellectual Co-operation.

His Philosophy Will Live

But it is for his philosophical works that Henri Bergson will be remembered to posterity. His doctorate essay, written in 1889, is the first step in the building of his philosophy. It does not show any of the blunderings and gropings of youth. It is a thoroughly mature book; from beginning to end it reveals true and cloistered scholarship. Once for all it attempted to establish durational values, and it did it with a firm and sure grasp. A few ensuing volumes developed this idea with thoroughness and convincing logic, but not until 1907 was Bergson to create his truly great work. To date *"L'Evolution Creatrice"* is his greatest literary and philosophical work; it is one of the most profound books to have been created in our times, and established Bergson's philosophy on a firm basis. Here the whole problem of existence is attacked and Bergson takes as his material the essential notion of all things changing.

Incidentally, from this work has sprung Marcel Proust's great epic, "In Remembrance of Things Past." In the thirteen volumes of this autobiographical masterpiece we have a narrative application and proof of the validity of Bergson's philosophy.

Bergson's works after *"L'Evolution"* attempt primarily to place the philosophy on a firmer basis. Today it is not only accepted but thoroughly followed. All the world's philosophers realize the remarkable revolution caused by Bergson's theories. It is no wonder then that the Nobel Prize has fallen to this man. Never before has it been given more deservingly.

The Birth of Israel

PART III—Israel's Heroic Age

IV. LIGHT FROM THE MONUMENTS

By Samuel S. Cohon

ISRAEL'S heroic age of conquest and early struggles is but scantily recorded in the pages of the Bible. It is faintly reflected in some of the patriarchal narratives in Genesis and more clearly in the historical portions of Numbers and in the books of Joshua and Judges. These accounts are both fragmentary and complicated. They were written centuries after the stirring events which they describe, and are edited in such manner as to convey the religious lesson that the only path that leads to national as to individual welfare is loyalty to God. Numerous important events which occurred during that important period are entirely passed over.

Fortunately additional light on that age has come through the discovery of the Amarna tablets in 1887-1888, and of other Egyptian and Hittite monuments. The Amarna tablets represent some four hundred letters, written in the Babylonian language and characters and addressed to the Pharaohs Amenhotep III (1412-1376 B. C. E.) and Amenhotep IV (1376-1362) —known to history as the great religious reformer Ikhnaton—of the 18th Egyptian dynasty. Duplicates of some of them have been found in the Hittite capitol at Boghaz Koi in Asia Minor (1906). They came from various cities in Phoenicia and Palestine. Seven of them were sent by Abd-Khiba (or Ebedhepa), ruler of Jerusalem, around the year 1360 B. C. E., i. e., three and a half centuries before David conquered it for Israel. These documents widen the horizon of the ancient world and disclose a clearer background of Israel's beginnings in Palestine.

Egyptian Authority Declines In Palestine

In the light of these letters we see the crumbling of Egyptian authority in Palestine. New political forces were at play. Chief among them was the rising power of the Hittites under Shubbiluliuma. This energetic and crafty monarch incited the Amorite leader Abd-Ashirta to cast off the overlordship of Egypt and to attack the Phoenician city states. These turned to Egypt for help and, failing to obtain it, renounced their allegiance to the Pharaoh. When Abd-Ashirta's son, Aziru, managed to set up for a time a practically independent Amorite Kingdom, the Hittite king attacked him and established his sovereignty over the greater part of Syria-Palestine.

Country Is Invaded by Arameans

About the same time, Palestine was shaken by the invasion of Aramean tribes. Abd-Khiba, the governor of Jerusalem, repeatedly implored the speedy aid of Amenhotep IV against the warlike Habiru, but in vain. Through the aid of Canaanite princes with whom they made common cause, and through wire-pullers at the Egyptian court, the invaders deceived the Pharaoh—who was more interested in his religious reforms than in politics—with their assurance of loyalty. When he finally awoke to the true state of affairs, Palestine was lost. The warring hordes of the Habiru swept in. Cities like Megiddo, Ashkelon and Gezer were threatened. Gezer together with Ashkelon and Lachish turned against Jerusalem. Amid the internal disunion and the decay of Egyptian authority, the Habiru pressed on, burning the cities and wasting the fields, and forcing large numbers of natives to seek shelter in the mountains or in Egypt.

Relief Map of Palestine

Who were the Habiru? While some scholars have variously conjectured that they were Kassites or Hittites, others identify them with the Ivrim or Hebrews. Professor C. F. Burney writes that the mere fact "that the situation pictured in the Amarna letters is that Aramaean nomads are flocking into Syria-Palestine and taking forcible possession of many of its cities might by itself lead us plausibly to infer that the eastern wing of this immigration probably included the ancestors of Israel, more especially since Arad-Hiba (Abd-Khiba) states that they (the Habiru) are in possession of the land of Shechem. When, moreover, we add to this the fact that the equivalence between the names 'Habiru' and 'Hebrew' is perfect, the inference is surely raised to a high degree of probability" (Israel's Settlement in Canaan, p. 77).

The identification of the Habiru of the Amarna letters with the Hebrews places the beginning of Israel's conquest of Canaan in the early part of the 14th century B. C. E. As the Amarna letters break off abruptly we hear no more about the Habiru. But later Egyptian and Assyrian records show that by the year 1300 Syria-Palestine was submerged by the wave of Aramaean migration. As the Hebrews are presented in biblical tradition as being of Aramaean stock, it is highly plausible to suppose that they were among the newcomers.

Pharaohs Seek to Regain Lost Power

The Pharaohs of the XIXth dynasty set out to re-establish their power in Palestine. Seti 1 (1313-1292) regained most of Palestine and Southern Phoenicia. He overthrew the Amorite Kingdom, situated in Northern Galilee, and took the city of Kedesh in Naphtali. During his reign as well as during the reign of his successor, Raamses II, a somewhat important state of Aseru occupied Western Galilee. This may have been the Hebrew tribe of Asher (See Encycl. Biblica., article Asher). Raamses II (1292-1225) subjected the whole of Palestine. His virtual defeat at Kadesh on the Orontes by Mutalu, king

of the Hittites (1287), led all Palestine to revolt against him even as the Amorites had revolted against the Hittites. Mutalu was slain and his successor Hattusil formed an offensive and defensive alliance with Raamses II. (c. 1271).

Raamses II finally succeeded in reconquering the land. On the list of his vanquished cities appear the names, familiar to us from the Bible, of Hamath, Beth-Shean, Beth-Anath, and Hadasha. "There is also a possible mention of Jacobel in a corrupted form," (G. Barton, Archaeology, p. 114). Following the death of Raamses II, his successor Merneptah (1225-1215) was compelled to quell another rebellion in Palestine. In the records of this campaign there appears for the first time the name Israel. Merneptah claims to have come in contact with the people of Israel and to have crushed them. The inscription on his pillar at the necropolis in Thebes, concluded with the following poetic outburst:

"The kings are overthrown, saying 'Salaam'!

"No one holds up his head among the nine bows (i. e. among the foreign nations).

"Wasted is Tehenu (Lybia),

"Kheta (Hittites) is pacified,

"Plundered is the Canaan (probably Phoenicia) with every evil,

"Carried off is Askelon,

"Seized upon is Gezer,

"Yenoam (in Northern Galilee) is made as a thing not existing.

"Israel is desolated, his seed is not;

"Palestine has become a widow for Egypt.

"All lands are united, they are pacified,

"Everyone that is turbulent is bound by King Merneptah, who gives life like Ra every day." (Barton, Archaeology, p. 311).

This earliest mention of Israel in the records of the past strangely announces its destruction. It demonstrates that in the year 1223, Israel as a whole or in part had already established itself in Canaan. This fact, as well as the records of invasion of Canaan by the Habiru, strengthens our conjecture that Israel's exodus from Egypt took place not, as is often supposed, during the reign of Merneptah, but long before, possibly in the days of Amenhotep II (1447-21).

Syenite Stele of Amenophis III

V. BIBLICAL ACCOUNTS OF THE CONQUEST

A. Conquest of the East Jordan

IN THE light of these happenings in Palestine, we can read more satisfactorily the stories of the conquest of Canaan presented in the Bible. We have observed that the Israelites were no longer a mere band of desert rovers. If the exodus marked their birth as a nation, the covenant which they formed at Sinai transformed them into a people of destiny. The law and worship of Yahweh united the tribes of Israel as well as the mixed multitude and the desert tribes (the Kenites and possibly also the Jerahmeelites, Kenizites, etc.) that joined them. Yahweh, in the view of faith, led them as a shepherd his flock. His everpresence in their midst was symbolized by the Ark, which was carried before them, and which served as signal for their resting and for their resumption of their journeying. When the Ark set forward, Moses was wont to call out: "Rise up, O Yahweh, and let thine enemies be scattered; and let them that hate Thee flee before Thee." When it rested, he used to say: "Return, O Yahweh, unto the ten thousand of the families of Israel." (We hear of somewhat similar arks among the Babylonians, Egyptians and Phoenicians.)

Their new religious life gave direction to their marching. They were fired with the hope of establishing themselves in the land in which their Patriarchs had dwelt. Unlike most of the bedouins, who drifted towards the fertile regions of Canaan in search of food and nourishment, these tribesmen were taught to look upon Canaan as a land of promise, and upon its possession as a Divine command. As the Arabs of a later age were roused in the name of Allah to a holy war against the Byzantine Empire, so, on a smaller scale, the Israelites marched to conquest under the banner of Yahweh who, according to their belief, had chosen them as His peculiar treasure. He had delivered them from slavery, had consecrated them unto Himself as His people, and now was leading them to victory.

Their wanderings in the desert are not easily traceable. It is clear, however, that after a comparatively brief sojourn in the Sinai region they broke camp and moved northward. At the invitation of Moses, his father-in-law, the priestly chieftain of the Kenites, who was well acquainted with the desert routes and stations, went as their guide. After a long and perilous journey, they reached Kadesh, which became the center of their activities for a whole generation.

Like all desert bedouin, the Israelites wandered off in small groups in all directions in search of food, and returned to the central camp for their religious rites and festivities, as well as for the settlement of their disputes. This tended to sharpen their tribal divisions on the one hand and on the other, to foster a sense of unity among them. Driven by common needs, they began their series of incursions into Canaan which ended in their mastery of the land.

Attempted Early Conquest of Canaan

The ornate story of the twelve spies (Numbers XIII) suggests that an attempt was made by the Israelites, while still at Kadesh, to force their way into Canaan from the south. Accustomed to want and hardship in the desert, they looked with longing eyes upon the very Negeb, so niggardly supplied by nature, as a land flowing with milk and honey. Their way was checked by the Amalekites of the south, the Hittites, the Jebusites, the Amorites of the Mountain region, and the Canaanites of the Sea-coast, and along the side of the Jordan appeared to them a race of giants.

Inexperienced in the art of warfare, they were unequal to cope with these races and to attack their strongly fortified cities. Contrary to the best judgment of Moses, a section of the people forced its way to the southern uplands. "They presumed to go up to the top of the mountain, but the ark of the covenant of Yahweh and Moses departed not out of the camp. Then the Amalekites and the Canaanites who dwelt in that hill-country came down, and smote them and beat them down, even unto Hormah" (Numbers XIV :44-45. See also Deuteronomy 1:44. The victory over the Canaanites reported in Numbers XXI:1-3 and Judges 1:16-17 evidently belongs to a later date.).

Their defeat tended to rouse some of the tribal leaders against Moses. This seems to be presented as a contributing cause of Korah's rebellion, which has come down in legendary form (Num. XVI f). The fact that, beside Korah, who was a Levite, its leaders were of the tribe of Reuben may account for Reuben's being the first tribe to have settled in the East-Jordan region. Possibly after failing to push into Canaan by way of the Negeb and blocked by their kinsfolk, the Edomites—who had already established themselves in the south—they made a detour and concentrated their attacks upon the East-Jordan. North of the river Arnon they encountered the remnant of an ancient Amorite kingdom, with Heshbon as its capital, ruled by Sihon. In the struggle which ensued, the Israelites gained the victory and came into possession of the territory lying between the Arnon and the Jabbok. One narrative in Numbers speaks also of the conquest of Bashan, i.e. of the country north of the Yarmuk, the modern Hauran, though other sources make no reference to it. The tribes of Reuben and Gad and the half tribe of Manasseh bore the brunt of this warfare and settled upon the conquered land by the side of Moab and Ammon. (Other biblical sources suggest that the East-Jordan was occupied by Israelite migrants from the western region, and that this process extended over a long period of time.)

B. Conquest of Canaan

For the conquest of the western region or Canaan proper the books of Joshua and Judges are our chief source of information. The first twelve chapters of Joshua are written in the spirit and in the exalted style of some portions of the Pentateuch and chiefly of Deuteronomy. In fulfillment of the divine promise, the Israelites moved on as a united body under the generalship of Joshua across the Jordan into Canaan, and in a series of well-planned campaigns routed the Canaanite kings and conquered their cities. The second half of the book tells of the subdivision of the land among the tribes, the designation of cities of refuge and the allotment of forty-eight towns to the Levites and priests.

Scattered through the second part of Joshua are fragments of a wholly different story of the conquest (XIII:13; XV:13-19, 63; XVII:11-13, 14-18; XIX:47). Most of this record reappears in consecutive form in the opening chapter of Judges. Here the tribes appear breaking into the country in small groups and meeting with varying success.

All the biblical records of the conquest of Canaan agree in dating the event after the death of Moses. His departure, somewhere in the land of Moab or in the territory of Reuben, removed from Israel its liberator from Egypt, its religious leader who implanted the seed of ethical idealism in its worship, and the selfless guide who chartered out for Israel new roads to national and spiritual progress. His descendants and tribesmen, the Levites, continued to minister unto Yahweh, and appear to have been highly prized as priests. The military leadership, according to one tradition, fell upon Joshua, and according to another upon various tribal chieftains.

From the fragmentary accounts that have come down to us we hear of only two important tribal movements. Judah and Simon, we are informed, wedged their way into the south. Their directions are not clear to follow. While represented at first as coming from across the Jordan southwestward, they later appear as making their way directly from the south. The city of Bezek, where they are said to have won a signal victory, has not been identified. The further report that they captured and burned Jerusalem is corrected further down in the same chapter (Judges 1:21), where it is stated that Jerusalem remained unconquered by Judah. (Instead, Benjamin is reported to have lived in Jerusalem by the side of the Jebusites, an otherwise unknown people.) It was only in the days of David that the city was captured from the Jebusites.

Conquest of Negeb Is Historical Fact

More historical is the conquest of *Negeb*, i.e., of the arid-steppes south of Hebron, and of the *Shefelah*, i.e., the low hills between the hill-country of Judah to the east and the sea plain to the west. In the conquest of Hebron and Kirjath Sefer, Caleb and Othniel figured as the leaders. We hear also of the amalgamation of the Kenites with Judah and of their joint victory over the Canaanite king of Arad. Their alleged capture of Gaza, Ashkelon and Ekron must have been of short duration, for with the appearance of the Phillistines, these cities became the chief centers of their activity.

The second independent movement into Canaan was undertaken by the Joseph tribes of Ephraim and Manasseh and possibly also of Benjamin. It was directed into the hill-country, under the leadership of Joshua. The stories in the book of Joshua are probably based on this phase of the conflict. The Israelites crossed the Jordan at Gilgal and took Jericho, the key to the uplands. They next captured Ai and probably Bethel and formed a treaty with Gibeon. They thrust next against Beth-horon and the valley of Aijalon and thus became masters of the western range extending from Bethel to the valley of Jezreel. Almost everywhere the walled cities remained in the possession of the old inhabitants. While in some places the Israelites reduced the Canaanites to vassalage, in others they became tributary to the Canaanites. A protracted internal struggle between the invaders and the old settlers ensued, in which the nomads of the desert finally triumphed over the more civilized agriculturists.

Joshua

Eisenstein: A Cineplastic Genius

By David Ewen

IT was not so very long ago—at the most five or six years—that the phrase "the art of the cinema" was an ingenious paradox. From almost every angle the cinema revealed only banality and insipidity. Originality was seldom sought; realism never attained. Stories were written without variation according to the weary formula of the eternal triangle—and always with the same climax and the same denouement. Histrionics, too, were frequently deplorable. They consisted often of the tasteless exhibition of pretty faces and prettier forms. The tricks of the camera—the fade-out, flash-back, close-up—which distinguish even the most ordinary pictures today, were yet all undiscovered.

Sergie M. Eisenstein

The cinema, however, has grown older, and we realize with each passing year that it is more and more worthy of being recognized as a legitimate offspring of the arts. The eighth lively art. Mr. Charles Chaplin has reached a breath-taking peak in the cineplastic art of the comic. Mr. Emil Jannings has shown us the possible greatness of cineplastic histrionics—acting which can be reproduced nowhere but on the screen. Even the scenario has improved and has begun to concern itself with character portrayal more than with plot.

Camera Improved, Too

It remained for the technique of the camera to develop, finally. And it has developed rapidly. From Europe came all sorts of tricks and devices which made of the camera a vehicle of artistic expression. The sardonic realism of Lubitsch, the vigorous and subtle effects of Eisenstein's close-ups, the sweeping rhythm of photography in a Murnau film, all helped to increase the eloquence of the lens.

In America, we have developed great movie actors, grandiose movie palaces, elaborate and expensive movie settings. But it was Europe that perfected the artistic side of the cinema. In Germany, Lubitsch, Murnau and Ludwig Berger; Sergie M. Eisenstein in Russia; all experimented, worked out and developed a new technique of the cinema. Expressionism made its entrance; vapid sentimentality and artificiality made its hurried exit. With the arrival of the new technique, the cineplastic art came at last fully into its own.

But Hollywood will always remain the Mecca of moviedom, because Hollywood has the financial backing. It will develop its movie geniuses if it can; if it cannot, it will buy them. Slowly and surely, one by one the great European movie actors were brought to this country. Conrad Veidt, Emil Jannings, Mary Philbin, to mention but a few of the stars. And now the directors are coming here. First Lubitsch came, than Murnau and then Berger. Now Eisenstein is coming to America.

Eisenstein the Greatest

Of the four, he is without doubt the greatest. But he is the peak to a foundation created by the other three. It was Lubitsch, Murnau and Berger who paved the way for Eisenstein; it is they who were the vigorous pioneers in the cineplastic art.

Lubitsch was the first of the great movie directors. Working alone, unobtrusively, in a European studio, he helped the cinema progress as no other one man did. His first and primary task was to free the movie from the scourge of sentimentality and inanity. This was no simple task.

But Ernest Lubitsch was an artist of the cinema. He injected realistic scenes into his masterpieces. Sometimes they were bawdy, delicious in their psychological penetration; sometimes, poignantly brutal; sometimes, even hideous. But through the hideous the cinema saved itself. A new current of life flowed through its veins; it was rejuvenated. One recalls *Passion* and the sardonic realism of its love-scenes, and the malicious realism of its descriptive scenes. One recalls the bitterness of *Peter the Great*, the sharp brutality of *Othello*. Lubitsch was not the esthete to desire merely rosy-colored loveliness in his pictures. Happy endings were thrown into the waste-basket—for happy endings are rare in real life. Nor was tragedy to be perfumed and colored. Why disguise it? Under Lubitsch's direction tragedy was given even a more prominent place than comedy, or happy scenes. For tragedy must always obsess the stage of life.

Murnau and Berger

Lubitsch, therefore, revolutionized the contents of the cinema; Murnau and Berger revolutionized cinema

Mob scene from "Ten Days That Shook the World."

Revolution victims in "Ten Days That Shook the World."

technique. The tricks of the camera they exploited and found to be good. The fade-out, the flash-back, the close-up, made their entrance, and their effect increased the eloquence of the lens ten-fold. Expressionistic devices were employed. A mass of confused hand-claps or an ocean of eyes—such as in *Variety*—were employed to give the powerful effect of masses. The camera learned to leap and run; it learned to focus from all angles. It learned to be a pliant and expressive implement of art.

But it remained for Eisenstein of Russia to synchronize the two: the content with the technique. Eisenstein's films are perfect and indivisable unions of technique and content. One serves the other; neither is uppermost. In his films neither plot nor character nor cineplastic tricks predominate. They all combine into the creation of a new and vital art: the cineplastic art.

Eisenstein is a man of theories and ideas. He believes that the theater is dead and that the cinema is here to supplant it—fortunately, he will add. He thinks that the cinema is a far more vital artistic vehicle than drama ever was or could be. This is his opinion and he is entitled to it. Some of his other artistic theories are not, however, so much a case *de gustibus*. For Eisenstein will insist that the purpose of all art is to produce convictions and lead to action. And so, there is no permanent esthetic value. During the revolution, let us say, the purpose of art is to inspire revolutionary doctrines; during peace, the purpose of art is to encourage peace. So that with each change of conditions there is a different esthetic value. Finally, Eisenstein firmly believes that once a communistic country is evolved, there will be no art at all.

A Motion Picture Chekhov

But fortunately, as Joseph Wood Krutch remarked, Eisenstein's films are much more impressive than his theories. He may talk of esthetic values as transitory and ephemeral but there will always be this to refute him: his magnificent motion-pictures, *Potemkim* and *The End of St. Petersburg*, which are permanent. Eisenstein is a motion picture Chekhov. Plots are not what interest him, nor elaborate incidents and out-of-way events. He seeks the material for his art in humanity. The psychology of people, the workings of their minds, their complex and multifarious emotions, their innumerable prejudices, their endless vacillations—all those things that make human beings so human—these fascinate Eisenstein and these he has converted into his cinemas.

His pictures, as a whole, are built about threadbare themes. *Potemkin* is about a mutiny on board a ship; the *End of St. Petersburg* is a simple story about the Russian Revolution. And so is *Ten Days That Shook the World*, which is to come here shortly. But it is in the development of these threadbare themes that Eisenstein is so scrupulous and fastidious. There are no "stars" in his films, no handsome cavaliers nor beautiful damsels. The characters of Eisenstein's films are rugged, tough, hardened Russian peasants as ugly and as mechanical as their beasts and windmills. They are human beings. And through close-ups Eisenstein reveals thoroughly the workings of each of his characters' minds: the suggestiveness of a slowly-curled smile, a slightly upturned eyebrow, a biting of a lip, the drooping of eyelashes.

Uses Subtle Technique

Through tricks of the camera, which serve as a means towards an end, he gives us the rhythmical movement of masses, of armies, of crowds. Who can ever forget the scene in *Potemkin* where the army of the Czar slowly descends upon an innocent populace, with that heavy, merciless, tread—like the tread of Fate itself? And who has achieved such marvelous economy and yet such powerful eloquence of expression as Eisenstein? To show the barbarity of war, Eisenstein does not utilize elaborate war-scenes. He merely has a poor, wounded soldier lolling miserably in filthy mud and water. To show the dread that fills the hearts of the mutinous crew that is covered by a huge canvas and that is about to be shot down like so many dogs, Eisenstein merely has one of the hidden crew fall on his knees and as the canvas sinks with him we realize with what terror the crew is waiting for the fatal shots. Expressionist that he is, Eisenstein resorts only to essentials. That is why his cinemas are so poignant in their effect; that is why they are so vitally dramatic and Titanic.

With the facilities of Hollywood, Eisenstein should work wonders. In Russia he was handicapped by the lack of money. He has plenty of it here. A palpitant studio, fully equipped with scenery, appliances, and the foremost of cineplastic actors, await the talented direction of Eisenstein. Everything is ready and he can begin work almost at once. Fortunately, he is a man of ideals, of artistic desires. His work here should add another chapter to the rapidly growing history of the cineplastic art.

Woman leader of the Revolutionists in "Ten Days That Shook the World."

My Visit to the Cave of Machpelah

By Rabbi Philip A. Langh

FOR many hundreds of years the historic Cave of Machpelah, located at Hebron, Palestine, had been closed to Jews and Christians. With fanatic watchfulness its Moslem owners had barred admission to the noted burial place of the Patriarchs, Abraham, Isaac and Jacob—save, of course, to faithful Mohammedans. However, exceptions occurred.

I obtained permission to be among the first Jews to visit the historic burial place.

We left Jerusalem on our journey southward early one afternoon. Our motor car started out upon the splendid military roadway, improved by the British Army, that lay between Jerusalem and Hebron.

We soon were beyond the confines of the ancient city, and well on the way to the Judean hills. The green vegetation that surrounds Talpiyoth, the beautiful new suburb of Jerusalem, we soon left behind. Then came the hills of Judea. These hills once upon a time had been abundant with green trees and vineyards—a land of milk and honey. But during the centuries of Arab neglect the trees had been cut down, and water and rain carried away the soil, leaving only the bare rock behind. Now it is only hills and rocks, without a bit of green or a drop of water, just yellow, brown, and grey, dead stone. Involuntarily, looking at the multitude of rocks, I repeated the question once asked by Moses: "Can we out of this rock ever bring forth water?"

A Wilderness Colony

Suddenly, as though in answer to my question, a bit of green appeared. We stopped. It was a new Jewish colony rising in the midst of the wilderness. Some thirty Hassidic families from Poland, pious men with beards, who had left the cringing ghettos of the old continent, were building their homes with their own hands. I could not but admire the courage of these Jews. Their land is just a tiny little oasis in the midst of the dead wilderness.

A second after we started again, all human habitation was past. Rock again.

Our car halted. We stood before a tender spot, the tomb of Rachael. It

Rachael's Tomb

looks like any of the many mausoleums we find in our own cemeteries: a square stone structure with a little dome over it. Only, of course, very, very much older.

We entered, and were aware of many little lamps suspended from the ceiling, and flames in oil lit by the hands of pious pilgrims. All around the walls hang coverings of arks and of pulpit altar covers, and Torah mantels of all kinds, bearing the names of the donors, pious people who feel their lives thus attached to the sacred shrine. In the center is the tomb proper. This had once been a natural piece of rock. Bit by bit, however, it had been cut away by the unceasing flow of pilgrims. Sir Moses Montefiore then caused the rock to be plastered over, until now it rises a smooth round piece about eight feet high, guarding the exact spot of Rachael's grave.

As we passed out, the attendant placed in our hands little bags of sand, with a picture of the Tomb of Rachael over them. These he sells for 10 piastres, or a half-dollar each. A good price, we reflected, until we looked around the tomb and saw nothing but heavy rock, and wondered whence the thin sand in the bags could have come . . .

Beset By Locusts

We passed on through the barrenness again. In the distance we saw something like a flight of birds, a low, yellowish mass near the ground. We came nearer. It was a thick cloud of the dreaded locusts, each almost as big as a bird. As we passed through, they beat against the windshield. We closed our eyes and dared not open our mouths. Still they came in the hot sun, more and more. After what seemed an eternity, in reality only about a minute, our car passed the cloud. Inside our car were hosts of the dead insects, killed by beating against the swift-running machine. These locusts come from the desert to the south, driven in by the hot winds. There is a saying in Palestine that they come in cycles of seven years, and this was a seventh year. I understood now by actual experience at least one of the ten plagues of old. They drop down upon a field and feed upon it. When they rise again no blade of grass remains.

We next passed through Bethlehem. Here was the Church of Nativity, surrounded by Christian cloisters and habitations of well-dressed Christian Arabs. Again we beheld vegetation, shrubbery, and planted trees and very fine-looking cedars. Pious Christian pilgrims from the whole world are here, as are very fine institutions built largely by American money.

Soon the terraces and stony structures of Hebron's hilly streets came into view. Hebron has been called the "Kiryath Arba," or City upon Four Hills. We speedily passed through the Arab streets, and were in the heart of the ancient town.

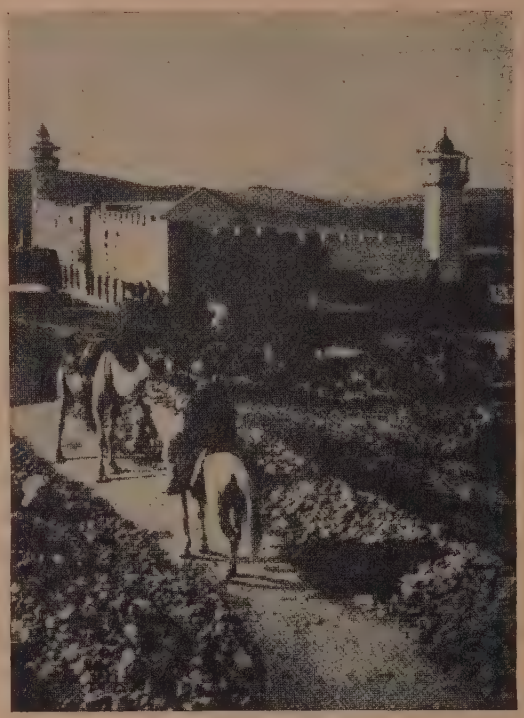
Our car had not yet stopped when Arab gamins jumped on the running board, all offering to guide us to the Cave. Each one bid against the other as though at an auction mart, and a veritable fight ensued between them.

Old Walls Surround Cave

Only a block away was the Cave. Over it a mosque had been built, surrounded by a courtyard and tall walls. These walls must date from Jewish times. Some forty steps lead up to the entrance. On both sides are massive walls, built of the kind of huge blocks of stone so familiar to us from the Wailing Wall of Jerusalem. Seven steps had, hitherto, been allowed to Jews. At the eighth step there used to stand an armed guard, barring admittance. At the seventh step, in the wall to the left, a veritable hole had been carved out by the hands of countless Jewish pilgrims who could not go farther, and who threw in slips of paper with prayers directed to the Patriarchs. If all those fragments of papers could have been preserved through the centuries, what a picture we should have of measureless Jewish misery, as well as of undying hope!

We were met by a young bearded Arab, the watchman of the Cave, a very sympathetic, tall young man, speaking English as well as Arabic. He was of the family of Arabs who for centuries have held dominion over the Cave. He informed us that just at that moment admission to strangers was no longer open, permit of no permit. However, he said, he would use his good offices with the chief of the Cave, to allow us to enter despite the hour. We understood this very well. We were in the Orient, where "bakshish," or bribery—"graft," as we call it, is a part of life, even as the air one breathes. We understood that in addition to a sizeable entrance fee we should have to smear generously both assistant and chief, and were reconciled to it. He also advised us not to give any money to any unauthorized persons, but to him alone. We quickly mounted the steps to the entrance proper. Here Arabs sat on the floor and removed our shoes and replaced them with sandals. Out came the hand of one Arab demanding the inevitable "bakshish" for removing the shoes. Out came the hand of the other Arab for the equally unavoidable "bakshish" for placing the slippers on our feet.

We were now within the Mosque proper that had been built over the Cave. The floors were carpeted with rich Oriental rugs. A Mufti, or Moslem priest, was sitting on the floor, legs crossed, expounding the Koran. His turban indicated that he had made the pilgrimage to Mecca. In front of him, seated upon the floor, in the form of a semi-circle, were other Arabs devotedly listening.



The Cave of Machpelah

"Our Father Abraham"

We came to a little iron gate that barred the way. Behind it, in an enclosure, lies a mound, about four feet in length and three in height, covered with ornate rugs, inset with jewelry, and surrounded by pillars. "This is the tomb of our Father Abraham," explained the young attendant. For a Jew it feels strange to hear it said from a Mufti's lips: "Our Father Abraham." We came to another room; a mound, rugs, Mosaics, ornate decorations. "This is Sarah." Further on is a Cenotaph, inlaid with ornate Mosaics of all colors. It is the Tomb of Isaac. Then Rebecca. In another room lie Jacob and Leah, and even Joseph. These tombs and relics are different from the Jewish shrines one sees in Palestine. The shrines under Jewish care, such as the tomb of Rachael, or of Simon the Just, or of the many others, are simple almost to crudity. These tombs of the Patriarchs, in Arab hands, are rich and ornate.

We came next to a deep hole in the ground, lined with rocks. A light was thrust into it. We peeped in. It was the Cave itself, the cave that Abraham had bought for "four hundred weights of silver."

At another place there is an old Greek inscription, with its French translation accompanying it. The inscription dates from early Christian times. Evidently this had been the spot of a Christian church before the days of the Arabs.

The chieftain of the Cave now came around. He was a dignified personage, with a grey beard. He suggested that we do not forget the many poor who move around the Cave, and that he would see to the proper distribution of the money we might leave with him. As we went out, out again came the hands of the Arabs upon the floor—of the one who removed our sandals, and of the one who put on our shoes. Then the hands of the Arab who had guided us the few hundred feet up to the Cave. But our greatest trouble confronted us when we reached our machine. A huge throng was gathered there. It seems that the whole town of Hebron had come out to guard our machine, and they all stretched out their hands for "bakshish." We pushed our way into the car and ordered the driver to start. The Arabs jumped upon the running board, stretched their hands into the car, pulled at our sleeves, pulled off our collars, each one demanding "bakshish." No arguments availed, they wanted "bakshish." We drove through and were compelled to push off the unwelcome intruders one by one, until the last dropped off, and we were clear of the streets of Hebron. And as we looked back, we lifted our hands and thanked the Lord, our Maker, that He had saved us and our lives from the hands of all those "bakshish" seekers, and that, in visiting the tombs of the fathers, Abraham, Isaac and Jacob, we were not immediately placed beside them.

Jewish Agricultural Establishments in Poland, Past, Present and Future

By Boris Brutskus

JEWISH agricultural settlement began in Poland a long time ago. In Galicia, a large part of farming is done by Jews, and in Poznani and Congress Poland the Jews have tilled the soil for many years.

But we are at present interested in the small Jewish farmers who began in the same hard way as the peasants. They are numerous in eastern Poland where the settlements are fewer than in the west and where not long ago there were some sort of colonizing possibilities.

Jewish agricultural attempts began on land which had been Russian territory during the czardom of Nicholas I, under whose government Jews working on the land were freed from military service. The first rather large Jewish settlement on the land occurred in the thirties of the last century in western Volhinia and in Poland. The settlers bought and rented large tracts of forest land which had to be cleared; for that reason and also because of their initial obligations, the success of these colonists was meager. In 1898, when the Central Committee of Jewish Colonization in Petersburg made an investigation of these settlements, it was discovered that the settlers were business men rather than farmers.

Others More Successful

However, small Jewish colonies that began in the forties on government land showed some success. These settlements appeared in small numbers in the northern regions near Vilna, Bialistok, and Novgorod. When the Central Committee investigated in 1898, these settlements were well-kept, and on them appeared a special type of Jewish land worker. However, these land settlements were too small to be very profitable, and culturally they stood on a level even lower than the neighboring villages. The colonists considered themselves ignoramuses, and looked up to the neighboring small town Jew. Many did not have any constructive methods, and in the end were obliged to rent out their land to the neighboring peasants.

The reason for these failures was not because the colonists were unused to hard labor. Insufficient land and poor soil were factors, but most important was the fact that the colonists did not have any cultural influences or scientific guidance. Further, the needs, however small, of the Jewish colonists, required money. They dressed, not in homespun, but in bought clothes; they purchased for Sabbath a little wheat flour for "challe"; they spent money for the education of their children; they gave dowries to their daughters; there were sometimes doctor bills, etc. Such expenses were unknown, for instance, to the White Russian peasants, whose primitive methods were sufficient for their primitive needs. This failure of income from the farm to meet expenses of the home made the farm ventures unsuccessful for the Jew.

Thus it can be seen that we already had Jewish farmers who were used to their profession near the end of the last century in the northern regions, even though they were not very successful. According to the investigation in 1898, there were 79 settlements of Jewish farmers comprising 1,840 families, totaling 10,832 souls, and occupying an area of 16,177 desiatines.

In Congress Poland there were no separate Jewish colonies. In the various villages one might find here and there a Jewish farmer.

Jews Control Orchard Work

Independently of colonization the Jews succeeded greatly in certain special spheres connected with farm work. In all northern provinces of present Poland the entire business of orchards is in the hands of Jewish specialists. Before the war the Jewish orchardmen provided the cities of many parts of the warring territories in western Russia with fruits and vegetables, and exported large quantities of greens into Germany. There were large orchards under Jewish control in many places, such as the vicinity of the towns of Luga, Nesvizsh, Volpa, Antopol, Ostrov, Malva, etc. Of special significance to the development of the Jewish orchard business in Poland were the orchards of the city of Nesvizsh, where the Jews had long since developed the business in a form all their own. From there the Jewish orchardmen would go away in the summer into the western cities, and plant various orchards. Most of them would return for the winter to their homes, but a good many remained where the business was good. They would generally form companies by taking in a few men from the new cities in which they planted orchards, and thus spread their connection far and wide, even beyond the Russian frontier. They planted orchards beyond the cities of Poznani, near Koenigsburg, and even close to Berlin.

Another sphere connected with agricultural settlements in which the Jews

PACIFIC SCHOOL

have achieved some success is the renting of milk animals from the Polish land owners. It is true that the tendency of the Polish land owners before the war was to free themselves of their Jewish "factors," because their methods of dairying were so primitive. But some of those Jewish "factors" succeeded in learning more modern technical methods of cheese making, and by reason thereof maintained their positions with these landlords. As a result of the war, many of these Jewish dairymen appeared in the farther Jewish colonies of Chersonski Guberne, and became the initiators of the cheese-making cooperatives which at this time play an important part in the Jewish economic life in the colonies.

The Jews also rented the fruit gardens of the Polish landlords. However, in this instance they appeared more as merchants than producers.

ICA Helps Colonization

In the war period, ICA undertook a series of activities for the purpose of colonizing and further developing Jewish agricultural settlements in present Poland. The settlers of the eastern regions received loans for the purpose of acquiring implements, building and other needs. Besides that, various new measures were carried out for the technical improvement of the settlements and for providing the Jewish families with things they needed. The ICA tried also to improve the conditions of the horticulturists, attention being turned to the large centers of the Jewish orchards, where during the summer there was an over-supply of fruit on the markets. The intention was to profit by this over-supply by enabling it to reach more distant markets. Special attention was turned to the planting of fruit gardens in the colonies and in the small towns. The small town settlers who were well acquainted with the commercial side of fruit gardening began to grow interested.

Germans Helped Jews

The World War interrupted this cultural work. Many Jewish colonies suffered greatly. The largest and most settled was destroyed by artillery fire; its settlers escaped to Minsk. However, during the time of the German occupation, conditions appeared which made possible a wide development of Jewish colonization. As a result of the general destruction of the economic life and limitation of the freedom of movement, the Jewish settlers found themselves in a very difficult position. The problem of supply in the regions of German occupation was acute. This made it necessary for the Jews to attempt somehow to provide entirely for themselves. The conditions were ripe for such an undertaking, as the Russian army had led away the greater part of the rural settlers, and there were many lands lying idle. The German army not only made it possible for the Jews to settle on these lands, but in many cases helped them greatly. In such manner many small towns in the eastern provinces changed their economic outlook and assumed in large proportion an agricultural character.

But conditions soon changed. With the approach of the Bolshevik army, these young Jewish agricultural settlements were strongly shaken. Later, with the return of order, the Jews could not retain their possessions and the agricultural settlements which they had occupied during the German occupation. The Christian farmers began to return from Russia and the Jews were obliged either to return the farms or to pay large sums of money

(Continued on Page 114)

Jewish Education

By Abba Hillel Silver

THERE was a time in Jewish history when the discussion of Jewish education was totally unnecessary. Jewish education was assumed to be almost an axiom in Jewish life; it was elemental, there was no Jewish community anywhere in the world which did not have its full quota of schools and teachers. There wasn't a Jewish household wherein the education of children didn't take primacy over every other consideration in that home.

But recently that has not been the case in American Jewish life. In this land primacy was given to philanthropy, secondary consideration was given to the synagogue and the temple, and only the last consideration was given to the problem of Jewish education, with the result that while our communities are almost everywhere splendidly organized from a philanthropic point of view, having their quota of hospitals and orphanages and homes for the aged and relief agencies and recreational agencies; while most of our communities have their splendid synagogues and temples; there isn't one community in the United States that is adequately provided with schools for Jewish children and with schools for the training of Jewish teachers.

And we are confronted by the sad, and to my mind, menacing situation that two-thirds of our junior population, two out of every three Jewish children of school age in the United States, receive absolutely no Jewish education, either in Sunday school, Sabbath school, Talmud Torah, private school, or instruction at home.

Prosperity Won't Save

In other words, two-thirds of the rising generation which is to be the Jewish people of the United States in another decade or two is being reared into an absolute ignorance of all the values, the sanctities, the verities, the traditions, the loyalties, the enthusiasms, of Jewish life, and it is to that generation thus untutored and, in things Jewish, unlettered, that we are going to be called upon to turn over all these institutions and all these synagogues and temples which we have built and are building with so much cost of energy and substance.

Prosperity will not save us—that is almost a platitude—but we probably do not realize that even our synagogues will not save us.

Now you might ask me: Why Jewish education? Why isn't the public school and the high school, the secular education which our children receive, sufficient for them?

In the first place, we need Jewish education because the children themselves need it. Our children are growing up in a non-Jewish environment, and they are growing up—as Jews—uneducated. They are growing up in an environment the majority of which is not friendly. Finding themselves in such an environment, our children will adopt one of two attitudes: they will either be intimidated by that environment, cowed, beaten, made to feel ashamed of themselves, apologetic, or they will adopt an attitude of dignity, they will face their world courageously, as Jews.

And then we need Jewish education because America demands it of us, because we can make our finest contribution to the totality of American life by being ourselves, by refining that culture and laying it upon the altar of the common American life.

Israel Does Not Want to Die

And there is a third reason for Jewish education, and that is our own reason as Jews. Why should we, after having traversed the centuries and the continents, after having endured so much for a great ideal—why should we here, on these pleasant shores, in this land of freedom, seek to destroy ourselves? And when we do not train our children we are signing our death-warrant. It has taken thirty centuries to prepare the food of life for our people, and our children haven't even the mouths with which to eat that food, the eyes with which to read the letters of our literature, the ears to catch the accents of our speech. Israel does not want to die. I don't wish to die, as a Jew.

And lastly, we need Jewish education because mankind still needs the Jew. The genius of our race is not to be found so much in creating things out of nothing; the genius of our race is to be found in this, that it was able to take the values which other peoples produced, and refine them, purify them, elevate them, reinterpret them, and give forth to mankind what was really a new value, a new idea, a new truth.

What has kept the Jew strong through the ages? What has kept him strong in the midst of those dirty, filthy ghetto lanes? What has kept his spirit from breaking in the midst of those endless exiles and migrations? The Yellow Badge? The Inquisition? The Autos-da-fe? The Crusades? The horrors of the Black Plague? The Blood Accusations? The Host Desecration charges? The well-poisoning charges? The pogroms? The massacres? What has kept this people a pioneering people throughout the ages, a pathfinder, a light-giver, a torch-bearer? The schools, not the wealth!

Who Are Our Heroes

We never could count on armies to defend us. Who are our heroes? We cannot point to a Sargon, or a Xerxes, or a Hannibal, or a Ghengis Kahn, or an Alexander, or a Napoleon. Our Jewish heroes are Moses, Isaiah, Jeremiah, Hillel, Saadia, Maimonides, Yehuda Halevy, Spinoza—these are our heroes, men of the Book. We must put first things first, and that is why it is so absolutely important that we get a new type of leadership into Jewish life.

There was a time in American Jewish life when all that was required for a Jewish leader was wealth to give and a good heart to prompt the giving. That is no longer enough. The new type of leader must enter the arena of Jewish life equipped with Jewish learning, or at least with a great sympathy for Jewish learning, for Jewish culture and values, with a great sympathy for all that is going on in the Jewish world.

We are on the threshold of a marvelous era in Jewish life in America. Let us turn our attention to those things which are really the heart of Jewry. Let us establish more and more Hillel Foundations, and then turn our attention to our own communities and build up their schools and teachers and make possible the improvement of our curricula and the publication of textbooks which we require.

We are at the very beginning of things. If the B'nai B'rith, one of the oldest, one of the finest Jewish organizations in America, will turn its attention to this problem, I am sure that it will be doing something of a historic character, it will be fashioning a new age in Jewish life.

Forbidden Flesh

by Zadle Avroom

Illustrated by Saul Raskin

ONE HAND riveted to his cap to guard it from sacrilegious attack, the other clutching the remains of a slice of *strudel*, a small boy strained himself high as he could on tiptoes and with wide eyes devoured the moving spectacle before him.

In the little town of Zvanetz in the Province of Podolia death had struck down the *K'sontz*, high dignitary of the Orthodox Greek Catholic Church of Russia, and now hundreds marched with measured tread behind the carriage that crept toward the last resting place for the dead.

The boy could just see over a shoulder covered by a frowzy shawl and his lips parted at the glory of the coloring.

As the new surge of sensation at things bright and beautiful and wonderful took possession of him, the boy unconsciously relaxed the pressure of the guardian hand upon his cap only to clutch it more tightly a moment later. Sad experience had taught him that some stealthy Gentile urchin might snatch the cap from his head and leave him—like a *goy*—uncovered before his God.

A Jew never appears uncovered. Hershel had known that from earliest memory when, at the age of three and a half, he had been picked up by his father and carried to *Cheder*. He knew that just as he knew that a Jew must have nothing to do with a crucifix, or that he must never touch *Hazzer*.

Hazzer! The mere thought that it was this animal, the pig, which had desecrated the Temple of Jerusalem, time and time again had aroused him to pious crusade. In such moments he would arm himself with the long green switch so carefully trimmed for him by a doting aunt and march off to the rickety pile of small timber on the way to the river where lived the fat sow and her brood of little pigs. There, with cries of "*Hazzer! Hazzer!*" he would lay about him with the switch and shout with victory as the little pigs scattered. He would chase them and chase them, and only when the brood sow would rise from her ooze of mud behind the rickety woodpile would he scurry for shelter.

Of the sow he was afraid. From her he always ran. But each time he ran he vowed vengeance. Some day he was sure his vengeance would be achieved. And when that should come to pass he knew that his grandfather *Alter* way up in heaven would be very pleased.

Hershel's grandfather had been a great man; of this the boy was positive. For, to say nothing of the elder's piety, had he not been six feet four inches tall, and had he not with ease been able to pick up two *Goyim*, one in each hand, and pound their heads together if they so much as dared cast a slur at a Jew?

Hershel was born some time after the death of his grandfather. But Thursday mornings he would get up at daybreak to watch his mother make bread for the Sabbath and then he would sit in rapt attention while she talked of the exploits of her father, "*Alter-der-shtarker*"—Alter-the-strong.

As she talked, she would with magic touch now and then transform little pats of dough into intriguing shapes and put them in the oven for him. Being small, they baked quickly and soon were brought out for him to munch. The mother's magic made the stories about his grandfather *Alter* the more absorbing.

Hershel's brothers and sisters slept during these mornings. But for Hershel, attendance at these breadmakings was as much of a rite as was his distribution of the Friday night candles after his mother had given them their whispered blessing.

"Mother," he asked one morning, "I'm going to grow up like grandfather *Alter*. I will, won't I, mother?"

"Yes, surely, if you're a good boy."

He was silent a moment. "Must I be very good?"

She smiled gently. "Very very good."

Again he was silent for a time, munching. Then, wistfully, "I wish my name were Alter, like his."

She stooped and pressed her lips against his forehead.

"Why, child, you were named after your grandfather. His name was *Hersh*, too, but they changed it to *Alter* when he was a baby."

And then she proceeded to lead him through a very ancient and mysterious ceremonial.

"He was very, very sick. So sick that his father and mother knew that God wanted him, too. So what could they do? They just changed his name to *Alter*. That settled everything. For then God could have him, and his father and mother could have him, too. Then God took Hersh away for Himself and his father and mother had *Alter* left for themselves. And that's how it came about."

This was very impressive to the boy and he sat thoughtfully munching. Finally he spoke.

"If my name were *Alter*, too, I know if any *goyim* did anything I could just pick them up one in each hand like he did and—"

She drew another of the delicacies from the oven for him.

"There, there, child, you'll be like your grandfather. Just be a good boy."

Hershel sighed and munched on.

Yes, Hershel was going to be just like his hero. And of course if he were going to grow up to be so big and fine a man he couldn't permit anyone to snatch his cap from his head and leave him uncovered. Only *goyim* went about with bare heads!

So now, in the crowd that watched the procession, he clutched his cap still more tightly and as the frowzy shoulder changed position he squirmed forward into the open and stood in the very front row of the throng that lined the cobblestone street.

In the very front line his eyes grew wider still. He saw tall patriarchs with heavy beards and long white cloaks with gold braid. He saw short, wiry figures whose measured tread kept propelling the hems of their long robes and raising little spurts of dust. Cavalry in white uniforms with patent leather boots and long sabers. Cossacks in all their wild splendor looming up in grotesque proportion to their small horses. Banners with strange insignia in the Russian he had not yet

learned to read. Brilliant reds and blues and purples. Colorings such as the boy never before had seen. All moving slowly, very slowly. And all with bared heads; *goyim!*—hatless in their solemn tribute to the dead.

Then a band came abreast the boy, playing softly. The music made him feel strange. A burning sensation took possession of his eyes. His throat and his eyes felt queer. He felt as though he were going to cry. A chord of low, deep melody struck his ears. It bewildered him, frightened him. He raised the hand that held the piece of *strudel* and touched his cheek. It was moist.

His head rose and his gaze, somewhat dimmed by the tears he could not understand, wandered up over the uncovered heads of the slow-moving cortege and climbed up, up, up along the heavy stones that narrowed into the cloister tower where tolled the huge bell he knew was the enemy to the God of his Fathers; then on up along the narrowing spire—and reached the cross that pierced the heavy gray of a lowering sky.

At this he caught his breath and his eyelids closed down with a pious vigor that shut out the cross and all the world. When he opened his eyes again the last marchers of the procession had passed him and the crowd was breaking up in order to trail along.

Then a voice pierced his ear:

"Zhid prohod!"—*lousy Jew!*

His cap was torn from beneath his guardian fingers. Hershel turned to see a Gentile urchin clutching the cap in gleeful hand and fleeing with the wind.

"My cap!" he cried, and started in pursuit. He spread-eagled his right hand over his head to mitigate the sin of nakedness, and ran and ran, his eyes glued to the fluttering headgear in the fugitive's hand. By the cloister swept the pursuit. Then off toward the precipitous path that dropped sharply toward the turbulent Dniester. Down the path they raced, down into the midst of the moujik squatter huts where the *goyim* lived with their families and cows and chickens and pigs.

At the water's very edge Hershel spurted and caught up with the despoiler. But it was too late. Shouts of the latter had brought re-enforcements. With gleeful yells a half-dozen boys leaped upon Hershel and made him prisoner.

"Zhid— Zhid prohod!" they shouted. "Let's spit on him. Let's throw him in the water. Let's take his clothes away. Zhid-Zhid—"

One boy was chewing on a soggy piece of pork. Another noted it and cried aloud:

"Make the Jew eat pork! Pork for the Jew!"

"Make the Jew eat pork. Pork for the Jew!"

The next moment Hershel's arms and legs and teeth were battling to keep inviolate the precepts of ages. He scratched and kicked and bit. He was fury unleashed. But his task was too great. Exhausted, he was thrown panting to the ground, the others on top of him. They sat on his legs, on his arms. The leader sat astride his stomach.

"Stephan, now the pork!" he cried.

Hershel writhed and screamed hysterically. He clenched his teeth. His jaws clung together like a vise.

"Hold his nose!"

They held his nose. Still he would not open his mouth. The physical demand for air he fought until his body was rigid and his face purple. Then his mouth burst open in a gasp.

"Hah!" the leader cried. "Pork for the Jew!"

Wiry hands held his jaws apart. Fingers bearing the soggy pork entered the boy's mouth and smeared it about his tongue and gums and teeth. His screams were of no avail.

Finally the hand withdrew and the piece of meat was waved aloft in triumph.

"It's Jew-pork now; Jew-pork, Jew-pork!"

"Make him swallow it!" came a new cry.

Others caught up the refrain. "Make him swallow it! Make the Jew swallow it!"

But at this moment a door opened in a hut nearby and an adult appeared. Hershel's tormentors fled.

The boy staggered to his feet, sobbing aloud. Almost before he was erect his sleeve was rubbing violently against his tongue and lips to erase that sinful taste.

He dashed over to where lay his cap the thers had dropped in flight. Pulling it down over his head, he began to run along the edge of the Dniester. As he ran he cried in great convulsive sobs. He ran, and sobbed, and rubbed his mouth with his sleeve. When he reached the spot where the waters of the Zvanchik emptied into the Dniester he dropped on his stomach and buried his face in the water. He held it there, mouth open, gargling as long as he could.

Then he picked up a handful of fine sand from the river's edge and applied it to his lips, tongue, teeth, gums. He scoured and scoured, and sobbed.

They were little bursting sobs. *"Toomah! Toomah!"* Now he was unclean. He had lost his Jewish birthright. He immersed his face in the water again. Then he repeated the process with a new handful of sand. *"Toomah! Toomah!"* Swine had desecrated the Temple of Jerusalem and it fell in ruins. Now he was *Toomah!*

Once he leaned out too far and lost his balance. He floundered back, his clothes dripping, and continued at his

task. He began to shiver, but he only scrubbed on. His tongue and lips and gums became raw with abrasion. Each touch of sand was like a touch of burning acid. But still he kept on. The taste would not go from his mouth. Finally he stopped from sheer exhaustion.

Shivering, he started on a half-walk, half-trot toward the ruins of the old fortress to which children from *Cheder* on sunny afternoons sometimes went to play. When he came abreast of the rickety pile of new-cut saplings and saw the pigs he picked up a stick and descended upon them with a cry of rage. The little pigs scattered.

He saw the huge brood sow in her ooze of mud. She was starting to rise. This time, however, she brought no fear to the boy. With a hysterical sob he leaped forward and lunged against the woodpile with all his strength.

It needed no more. The fifteen-foot pile came crashing down upon the animal. There was a piercing squeal and then the animal was virtually buried from sight.

Fiercely, passionately the boy stamped his foot at the victim of his fury. *"Hazzer! Hazzer! Hazzer! Good for you! Good for you!"*

The squealing subsided and gave way to low, plaintive cries, the cries of a dumb brute in pain and distress. *"Hazzer! Hazzer!"* only shrieked the boy.

But as the animal's plaintive cries continued, the boy's lips took to quivering. He could see the pig's eyes, the little round eyes that looked out at him in inarticulate appeal from their prison. The boy's throat began to feel queer, just as when the deep low chords of music had struck his ear. He began to whimper.

With a little sniveling sound he turned upon the wood and began tugging away. A few of the smaller saplings he was able to manage but his strength was not equal to the task of liberation. The heavy-crotched limbs demanded stronger hands.

For a moment he stood at a loss. shivering. Then he dashed off down the hill again toward the scene of his torment. His tormentors now were gathered in front of a hut and greeted him with shouts. But he rushed through their midst and pounded on the door. A man appeared.

"S-fin-yah—sfinyah!" he cried in his only knowledge of Russian—the word for pig. "It's caught in the pile of wood," he went on in Yiddish. "In the wood—"

The man seemed to understand, and followed. Hershel led him to the whining animal.

"There," he pointed.

Then he darted away and headed up the river. He ran with his mouth open and his tongue protruding, and

"Alter is a new boy? He isn't anything of Hershel?"

he kept on rubbing it with his sleeve, though each contact brought burning pain.

Drizzling rain began to fall. The boy shivered with cold. His wet clothing clung to him. But still he kept on. *"Toomah! Toomah!"* he kept mumbling. And then a new refrain: "I must not live—I must not live—*Toomah! Toomah!*"

Three hours later a searching party headed by a frantic father and mother found him in a corner of the old ruins, soaked to the skin, delirious, his teeth chattering, his mouth swollen. Deliriously he was mumbling, "I must not live—I must not live—"

Ten days later the boy emerged out of a siege of pneumonia a mere skeleton of himself, very weak, and utterly uninterested in life. He was listless. He did not respond to parental caresses. He disdained food. He scarcely spoke. He lay limp, and mumbling to himself the same words over and over again: "I must not live—I must not live—"

The doctor shook his head. "I don't understand it. The normal patient has hope. He strives to get well. Especially a boy. This boy doesn't want to live. There's something on his mind. I can't understand it. If we could get him to tell we might find some way to combat—"

Hershel's mother had been constantly beside his bed.

"Child, child, why do you talk that way?" she pleaded tearfully. "What is it, child, tell your mother."

But the only words she could elicit came in repetition of the same despondent tones. "I mustn't live — I mustn't live—"

The doctor shook his head. "He's very weak. He needs something to give him hope, something that will make him want to get well," he said.

With that he departed, saying he would come again in the morning.

Far into the night the boy's mother sat beside his bed. Now and then Hershel would doze off into fitful slumber, only to wake again and keep repeating the same phrase over and over again, until he once more dozed off into restless sleep.

In the morning the doctor took the boy's pulse and temperature and shook his head glumly. "He's very weak." The boy's eyes were closed. He was breathing fitfully. The mother sat crying softly to herself. The boy's father showed no tears but his face was set in ashen mold. Hershel's brothers and sister looked on in silent awe.

The boy's eyes opened. "I mustn't live—I must not live—"

"I just can't understand it!" the physician exclaimed desperately. "There is no will to live."

With a bursting sob the boy's mother threw herself down on the bed beside him and caught him in her arms.

"Child—child—tell your mother—what is it! *Alterel — Alterel* — your

mother is pleading with you! Tell your mother, *Alterel*—"

The boy's figure became tense in her arms.

"Alter—?" he repeated, his voice but a whisper.

"Child," she sobbed, "you were so ill we changed your name. God took Hershel away. Tell your mother, *Alterel*—"

"Did I die—did Hershel die?" the boy said wonderingly.

"Yes, child, Hershel was sick and went away to God and now *Alter* is here in his place. Talk to your mother, *Alterel*, tell your mother—"

"Alter is a new boy? He isn't anything of Hershel?"

"A new boy—"

"Nothing? Not even his lips, or his tongue, or his mouth?"

"Not a thing. Hershel is all dead and gone away."

The boy's lips began to tremble. A little surge of color rose out from under the flannel gown and crept from his throat to his pale cheeks. A faint glow began to light up his eyes. It was as though the morning sun were dawning on his face. A sigh came rising from the bottom of his boyish chest.

"*Alter*," he said, "*Alter*—all new."

Then snuggling closer to his mother he closed his eyes and yawned.

"Mother," he murmured in a very weak voice, "I'm so sleepy—but when I get up will there be some *strudel* for me—?"

The hands of the physician gripped parental shoulders. Father and mother raised their eyes in despair's appeal. The doctor's face was shining.

"He'll make it, he'll make it now!" the physician cried softly. "He's all mystery to me, but he wants to live now—your boy's going to get well and strong. He's going to get well and strong!"

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Cleveland Orphan Home Alumni Show Loyalty

By GEORGE I. WIRPEL

A SPLENDID example of loyalty is shown in the results of the New Home Building Fund for the Cleveland Jewish Orphan Home. Graduates of this Home contributed more than $150,000, which will build Alumni Hall, containing an auditorium, gymnasium and swimming pool.

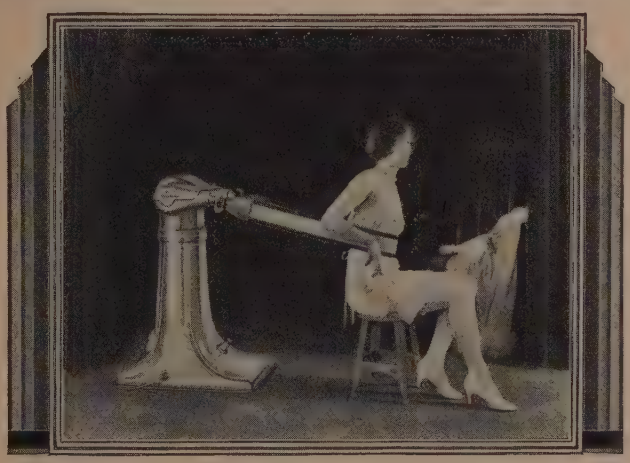
The record shows 45 pledges in amounts of $1,000 and more, and 44 pledges of $500 up to $1,000, besides a general ratio of giving which will perhaps be higher than the average for the campaign as a whole.

Youngsters just recently graduated and earning $15 to $20 a week made pledges of $50 and upward; men and women who graduated 30, 40, and 50 years ago still retained so much interest in the Home that their example was a decisive factor in the general response of the community.

Something called these boys and girls back from all over the country—and that something caused them to organize the Alumni Association. The Alumni Association gives about three-fourths of its receipts to the Home for maintenance. It set up an Emergency Fund for graduates who might have difficulties making their way in the world. In the past 20 years, the Alumni Association has created an Alumni Sinking Fund, amounting to $60,000, the interest of which it now proposes to use entirely for After Care work, including a multiplicity of cases.

The Alumni Association further takes a leading part in the publication of a quarterly magazine of 30 and more pages. It provides an annual scholarship for higher education. It has a loan fund. It presents an annual play at the Home on December birthday night. Graduates often attend services at the home; several hundred each year return for *Seder*. And to cap the climax, there are now ten of the graduates on the Board of Directors and Trustees of the Home.

There must be something unique, about an institution which welcomes its graduates back in an administrative capacity as directors, and where its former wards are anxious and eager to serve it.



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The Printed Page

CRITICAL WOOD CUTS

Jews Are Like That, by Analyticus. (Brentano's.)

TO JEWS sincerely interested in facts and intelligent opinions concerning Jewish leaders, "Jews Are Like That" will be a helpful document. It contains analyses of Louis D. Brandeis, Henry Morgenthau, Louis Lipsky, Stephen S. Wise, Ludwig Lewisohn, Felix Adler, Aaron Sapiro, Louis Marshall, and Nathan Straus.

The title, although attractive, is not strictly accurate. In fact, it is the title, together with an apparent contradiction in the introduction, which may confuse where no confusion is necessary. The introduction states that "what the Jew really is may be understood a little better by understanding what some Jews actually are," but a moment later it is announced that "there will be no attempt to argue from the particulars of the lives of these men to any general judgment on the American Jew."

Briefly, the book is a study of the Jewish urge in nine outstanding Jews. No moral need be drawn. Jews are neither like this nor like that.

The best attitude with which to read the book is that of unprejudiced curiosity and a desire to learn facts. The book then becomes an interesting document, certainly well-written, bright, even fascinating. The anonymous author without question knows his nine subjects (probably most of them intimately) as well as their respective works, and has a wide general knowledge besides.

In considering the author's intentions, one is inclined to give him the benefit of the doubt concerning his impartiality. He renders few apparent harsh judgments, but more than a few which are not so apparent. But his purpose seems not to be denunciation or muck-raking. Why should it? All nine men of whom he writes have proved themselves admirable Jews and Americans. Their weaknesses he reveals, gently; their strong points he describes adequately, without chauvinistic hysteria.

The thesis of the book is that regardless of outward semblance, a Jew remains at heart and at mind a Jew. The book is like a good newspaper editorial; it explains interestingly and intelligently the facts. After reading it, one feels acquainted with its nine subjects.

EDWARD E. GRUSD.

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A JEWISH EDUCATION

Eternal People, by Israel Kasovitch. (Hebrew Publishing Company.)

IN "Eternal People," Israel Kasovitch has written with sympathy and understanding of and for his people, too often ignorant or careless of their ancient heritage. Although this volume of essays on Jewish themes is addressed to his grandchildren, and may be read with pleasure and profit by all young people of or past confirmation age, it contains a mine of information and sentiment for the elders as well. One who reads and digests its contents may no longer be said to lack a Jewish education.

The author, looking back into his own European boyhood, lingers lovingly upon the wealth of Jewish history and ritual and legend he knew in his own *Cheder* days. Maximilian Hurwitz has made a smoothly-flowing translation.

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CHILDHOOD IN A LONDON SLUM

Jipping Street, by Kathleen Woodward (Harper & Brothers.)

"JIPPING STREET" is done in a manner as ultra modern as its lovely brown-toned frontispiece. In it, we are told, Kathleen Woodward has garnered bits from her own childhood in a frightful London slum.

We see her family, six children, an invalid father, and a mother who bends over the steaming washtub to support them all. Miss Woodward tells of eating the bitter bread of charity; she bids us follow the thirteen-year-old slum child venturing forth to earn her own living. She introduces us to certain unforgettable characters; she takes us on a pitiful visit to the poorhouse and on an even more pitiful pleasure excursion. It is a strange sort of realism; we meet the dirt and vice and noise of Jipping Street, but it does not repel us. Perhaps it is because the book is written so bravely and so well.

ELMA EHRLICH LEVINGER.

ANOTHER WANDERING JEW

My First Two Thousand Years, by George Sylvester Viereck and Paul Eldridge. (Macauley.)

NEW settings of the Wandering Jew legend abound. This time it is not a romantic three-volume novel like Eugene Sue's, nor a thesis play like Thurston's, but a modernistic story, with the Wandering Jew a symbol of mankind, never dying, ever seeking, ever frustrated and disappointed, even in success.

This wandering Jew is a new type indeed, a man who always remained thirty years old through the centuries, handsome, wealthy, cultured, a lover of women, a seeker for the ideal. He is only incidentally a Jew, and the Jewish episodes are among the least interesting in the book. As a whole, however, there is a wealth of learning and interest here; the Wandering Jew knew Nero, Attila, Mohammed, and all the enemies of Christianity.

It is a rich, full book, which will delight many by its beauty and suggestiveness, but will disgust some by its decadence and its occasional emphasis on abnormality.

* * *

THE LATEST IN BIBLES

The Graphic Bible, by Lewis Browne. (Macmillan.)

THE latest book by Lewis Browne, like his previous ones, is based on a clever idea. This time it is a study of the Bible, and his idea is to make the progress of history vivid and interesting by a series of eighty animated maps and charts.

These illustrate and vary the direct historical account. They are well done and bring out the salient features of each period of those two thousand years from Abraham to the destruction of the Temple, and from the birth of Jesus through Revelation. There is no doubt that these maps are an excellent pedagogical device, and make the book attractive to look at and pleasant to read.

The style of the work, however, leaves much to be desired. It has not the dignity and mystery of the Biblical narrative, we can take it for granted. But neither has it the sparkle and vividness of Mr. Browne's earlier books.

LEE J. LEVINGER.

In the Public Eye

Rabbi Harold F. Reinhart

MORE and more graduates of Hebrew Union College are being called to serve in temples in foreign lands, until one can envisage the time when they will be preaching from pulpits all over the world, or at least the English-speaking world.

Rabbi Harold F. Reinhart

The latest to be signally honored by an invitation to head a foreign congregation is Rabbi Harold F. Reinhart, of B'nai Israel Temple, Sacramento, Cal. He will succeed the late Rabbi Joel Blau as Rabbi of the Berkely Street Synagogue of London, England.

Rabbi Reinhart delivered sermons during a six-week period last summer in that synagogue in London, and it was then that the congregation learned his sterling qualities as a religious leader, a thinker, and a speaker. He and his wife are expected to begin their permanent residence in London next summer. Rabbi Reinhart graduated from Hebrew Union College in 1915.

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Dr. H. Pereira Mendes

HIGH officials of universities and synagogues recently tendered a dinner to Dr. H. Pereira Mendes in New York, in honor of his half century of service. Since 1877 he has been Rabbi of the Spanish and Portuguese Congregations in New York.

Dr. H. Pereira Mendes

It was Dr. Mendes' endowment which subsidized Talmud Torahs in small towns and rural communities, in addition to promoting in general Jewish education in the United States.

He was born in England in 1852, and educated in London colleges as well as New York University and the Jewish Theological Seminary. He served as active rabbi of his New York congregation from 1877 to 1920, when he was made Rabbi Emeritus. Incidentally, he was one of the founders and editors of the "American Hebrew"; founder of the East Side Guild for Jewish Crippled Children; one of the founders of the Montefiore Home for Chronic Invalids; founder of the School for Jewish Deaf-Mutes; a joint founder and a professor of history of the Jewish Theological Seminary; former Vice-President of the Federation of American Zionists and of the Alliance Israelite Universelle; former President of the Union of Orthodox Jewish Congregations of the United States and Canada; a member of many other educational and philanthropic institutions; and author of several religious books.

* * *

Rabbi Wm. S. Friedman

WHEN a temple congregation will retain a rabbi for his entire career in the pulpit—39 years—it is sufficient indication that they have found the best possible spiritual leader for themselves. When a rabbi will remain with the same temple for the same period it indicates that he has found the locale for his life-work, and is happy.

Dr. William S. Friedman

When Rabbi William S. Friedman graduated from Hebrew Union College in 1889, he perhaps wondered how many communities he would have to preach in before he found one in which to settle down. But he went straight to Temple Emanuel in Denver and has been there ever since. He's still there.

October 24 was his sixtieth birthday. Members of the board of managers of the National Jewish hospital and their wives gave a banquet for him at the Brown Palace Hotel in Denver.

As chairman of the board of managers in Denver, and vice-president of the National Jewish Hospital, he has been a dominant factor in the institution's activities, and has been prominent in every civic, philanthropic and religious movement in Colorado.

Professor Isaiah Leo Sharfman

PROFESSOR ISAIAH LEO SHARFMAN has been an economics authority for so many years that when there was a vacancy recently at the head of that department at the University of Michigan, he was appointed to fill it by the Board of Regents. He has been a member of the University of Michigan faculty for the last sixteen years.

Dr. Isaiah Sharfman

Twenty-two years ago Professor Sharfman was one of the founders of the Menorah movement in American colleges. He was born in Polonoya, Ukraine, 42 years ago, and received degrees from Harvard in 1907 and 1910. During his last two years at Harvard he was assistant in economics. During his first two years after Harvard he was professor of law and political science at the Imperial Pei-Yang University, Tien-Tsin, China.

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Benjamin Schlesinger

FOR the third time in a quarter century, Benjamin Schlesinger has been named President of the International Ladies Garment Workers' Union by the General Executive Board. He succeeds Morris Sigman, who resigned.

Benjamin Schlesinger

Mr. Schlesinger was first named for this office in 1903, when he served a year. In 1914 he was again elected, and remained in office until 1923.

This popular labor leader and banker was born in Lithuania 52 years ago. He was manager of the Chicago Daily Jewish Forward from 1923 to 1926. Since July, 1926, he has been Vice-President of the International Union Bank, New York City.

Jewish Art and Artists in Paris

By Isaac Lichtenstein

ALMOST every artist searches for the key to "art" in Paris. In former times one was wont to find it in Rome, Florence, or even in Munich or Berlin. In Paris there is a congenial free atmosphere. For artists it affords great opportunities, which they surely need. And it is obvious that the Jews especially need every encouragement.

Jewish artists have a habit, from time to tme, of changing their skins to rid themselves of the weary burden which bears the name of "tradition." Paris fits itself admirably for all manner of transformations.

It is, however, very questionable whether Paris is the only place for a Jewish artist who desires to breathe his own atmosphere and create in an environment congenial to his innermost spirit. This question is often debated by Jewish artists. The mood of the Jewish artists in Paris is, from a certain angle, a very somber one. There is no more fresh enthusiasm; the blood no longer courses turbulently through the veins. One can no longer so lightly bear the heavy burdens of the former days. This does not mean that one lives here in greater comfort, nor that one is more carefree and contented than in the prewar days. The old gypsy, the Bohemian of former days, is no more, nor did he die in bed (with benefit of clergy), but rather on the slaughter fields and in the trenches was his wild gypsy spirit metamorphosed into the soul of a philistine, the psyche of a bourgeois.

View in Vincennes, Spring, by Camille Pissarro

Old Ideals Changed

The ideal goal of the present-day Parisian artist is to become a master of the Parisian art-guild. The old intangible idealisms appear now as childish. One now strives toward a realistic, attainable Positivism. The morrow is no longer a mirage, a Fata Morgana, which must so quickly vanish. And with this there has also vanished the former habit of "traumerei." The former sweet idleness, the "dolce far niente" of the past, seems now to be a legend. Let no one imagine, however, that the present moment can dictate to the future. Today it is the fashion to revert to past forms. It began by turning back to the "romantic" of Ingres. The followers of Ingres have, however, only taken over his externals—his profound inner mysteries have been entirely unnoticed, altogether ignored. This is purely a symptom of reaction.

After the hard, Cubistic forms there was a general yearning for an antidote, for a certain softness. Once begun, they could not restrain themselves. They went on from sheer inertia and the momentum carried them rapidly. And now they are at an impasse, marking time on one spot; a bit impressionistic and a wee bit expressionistic. They have wandered into a bewitched pathway. And how does one say?—"as the Christian does, so does the Jew." Our Jewish artists in Paris do not remain aloof from the general influences. They keep their hands on the Parisian pulse; they have shown a great proclivity to spring with quickened step into the labyrinthine ways of the Parisian art-jungle.

Jewish artists are sown and strewn in all four corners of the wide world. The old-timers of pre-war Paris have undergone radical changes, some for the worse and some for the better. New faces were added and familiar ones disappeared. Some of them became apostates from the traditional forms, while others directly worshiped at strange altars. In the meantime, young folks became mature and acquired their own attitudes. The elders have already had their say and now ruminate where it is meet for respected veterans (the old soldiers of the arts) to find their limbo. The old survivors and the new-comers among the Jewish artists do all in their power to push the overburdened art wagon. They go through the artistic pox and the measles to prepare themselves for the characteristic forms of the day. Seldom do they achieve the goal for which they have so long striven. It is not easily attained. Only the intimate circle of art dealers and the nearest critics know how many chameleon-like changes must be made on the march to the goal. The art connoisseurs are likewise well acquainted with this whole process; one thing strikes them sharply; sensationalism reigns supreme.

Paris is sensational in every hop and step. It is, however, not a pale and shoddy sensationalism; it is colorful, vital, entwined with heart-pain.

Jews Lead "Art Tendencies"

If not all the Jewish artists excite our pride, we cannot deny that there is an element among them that is forg-

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Sculptured group, Mr. and Mrs. Andrews, by Chana Orlov

ing into the heroic leadership of the characteristic art tendency. The energetic, vivacious Jewish artist dreads to be left in the broad-shadowed hinterlands of the unrecognized. For that reason the fate of the Jewish artist in the Parisian art world is strongly akin to that of the clown—may I be pardoned for these bitter words! But in this seething cauldron of the Parisian art world such reflections are most appropriate. We Jews are well-known as a people who recognize no boundaries of any kind. With the same easy conscience we can walk through a cathedral into a circus yard. It requires no emotional adjustment for us to shake the hand of a zealous apostle and the next moment to wiggle with glee at the antics and the farcical grimaces of clownish jesters. It is easily understandable. Subtler, profounder personalities do not so readily seek the glamor of conspicuousness. I prefer not to mention names. Further, certain surface aspects must die in a very natural way. For instance, a serviceable death would be that of the grotesquely-created "Yiddishisms" in the current plastics among the "arta Judaica" of Paris.

A Galaxy of Artists

The mannikins with their decorative fripperies clutter the art salons of Paris a great deal less than formerly. One is not so easily quickened by the stereotyped forms of the Jewish tragedy motives, etched, as the saying goes, with intense pain. They are going into the discard, these sentimental motives of Jewish thought and life.

To begin with, only to mention Pissaro, Modigliani, Sutin, Chaggall, Kremen, Menkes, or a Chana Orlov, a Lipschutz, an Inderbaum, and a whole galaxy of younger lights, gives us the right to be proud of our contributions to the Paris art world, and to modern art in general. We have indeed earned a splendid representation in all the branches of the contemporary art movements. From the start of "impressionism" to the present day, we have given a rich share of our spiritual treasure.

It is well with us in Paris. We are in need of nothing. We have everything the world offers (in the way of art, to be sure). We have our Rembrandts, Raphaels, Rodins, also our El-Grecoes and even our own Jewish Cezannes. What then, do we lack? We are indeed more Popish than the Pope in this regard. For we Rembrandtize better than Rembrandt and even out-rodin Rodin. For us, Rodin is already out-moded. We are, you see, Moderns — modernized men. Therefore, (mayhap to atone) our thoughts glance down the vistas of the thousand-yeared past (a century is as nothing in our sight.) We seize on the highest worthies and gingerly call them our own (among ourselves we sometimes admit that they are foreign borrowings). Of Cezanne, there is no question. For who among us cannot imitate Cezanne? But these are ancient by-gones. No one worries about them in Paris now. Seriously speaking, however, it is so very easy and so comfortable to be highly "modern," especially in Paris. A little clever cunning and the thing is done.

Formerly, our Ghetto culture-bearers understood and popularized the outstanding classics. But today comes Mr. Kasrielofsky (the European Main Streeter) and fails to understand not only Cezanne, Pikasso, and Brack, but many of the lesser representatives of the Modern art. Concerning Chaggall, it is no use wasting words; he is one of their own, a Provincial.

Jews "Up to Date"

They say, indeed, that the Jews are middlemen, the interpreters of the most radical tendencies in the modern European art movements. Since the intangible and esoteric are, for the Jew, so clear and simple, he seizes with unashamed flippancy both the best and the worst. It is well-known that Jews are geniuses among geniuses, talented among the talented, and mediocre among the mediocre. Jews are "up to date." They keep in the general stream, they catch the last word from every European "ism." What great cleverness it takes to come to the already-prepared!

Young Girl, by Amedee Modigliani

Jerusalem Carpets

By M. Y. Ben-Gavriel

FAR out on the border of Jerusalem, in the Bukharian quarter, where dwell the most handsome men and women in a city which boasts no mean proportion of fascinatingly beautiful individuals, stands "Marvadiah," the Jerusalem carpet mill. It is not a factory in the European sense, either outwardly or in its methods. It is simply a long building with cool, dark storerooms and a number of bright, sunny compartments. In the latter stand the large hand-looms which, constructed of wood for the most part, hardly differ from those at which the foremothers of these carpet-knitters used to produce, in Bukhara, in Persia, in Bagdad, in Nineveh or in Morocco, the most beautiful rugs of all times.

Ten-Year-Old Workers

Here, where there is no law against child labor, are seated girls many of whom have scarcely attained their tenth year. Of course, they are betrothed. With unbelievable deftness, casting for the most part no more than a brief glance at the pattern, they twine the Turkish or Georgian loops of the variously colored strands of wool, out of which imperceptibly (a single worker knits from a metre to a metre and a half a month) the rug is evolved. The tediousness of this work may be realized if one reflects that a square metre of carpet contains, according to its grade, from 70,000 to 110,000 loops. The technique of this specifically Oriental industry — whose artistic standard has never been surpassed by the West—has remained unaltered. The sociology, so to speak, of production has likewise remained constant. Hardly any but female labor is employed—Jewesses all, from Persia, Bukhara, Palestine, Morocco and Algeria, whose mothers sat at the loom before them, and their mothers' mothers since time immemorial. The custom that so far as possible only members of one family work at the same loom is a relic of the days when every house produced its own rugs. This has the advantage of giving the

work a uniform pace, as the members of a family are in mutual agreement and every newly added worker has to adjust herself to their rhythm.

The colors and patterns of the carpets produced at Jerusalem are those of the old Oriental carpets, to which they are in no wise inferior either as regards richness of color or delicacy of transitions. Specifically Jerusalemite, however, are those patterns which make use of the Flora and Fauna of Palestine and of the floor-mosaics found in the celebrated synagogue ruins of Capernaum, in a peculiar dull silver modification of tones.

It is an unusual but extraordinarily interesting spectacle, that offered by these girls. Many of them are possessed of remarkable beauty, and all of them of great, dark, dreamy eyes. Tirelessly the delicate fingers run down the chain. When they dive into the pile of wool, they never miss the correct color; never do the shears cut too short or too long; and never ceases the monotonous but—to the stranger at least—fascinating crooning of the melodies of Baghdad and Morocco.

Carpets of Silky Delicacy

One wants to kiss these little hands with the slender wrists of ancient race and to stroke one's cheek against the silky delicacy of these Jerusalem carpets, whose colors are reminiscent of a balmy spring day in Galilee, and of silver nights by the Jordan on the edge of the immeasurable, majestic desert.

A living museum of peoples is this carpet mill in Jerusalem. But these peoples are united by one thing, their art; and that improving from day to day. The time will yet come when the Jerusalem rugs will win the place they deserve among the carpets of the East. For truly, the hands that twine their meshes are not less gentle, the fingers not less delicate, than those that work in Bukhara, Persia, Baghdad, Algiers and far-off Morocco.

B'nai B'rith in Salonica

By Mathilde Bahar-Juda

FOR four hundred years the Spanish Jews, who had wandered into Turkey and settled themselves in the town of Salonica, thrived and flourished and became one of the strongholds for Jewish tradition and culture. When they reached the number of 80,000 inhabitants, Salonica had grown into a port to be reckoned with, and was practically a Jewish city.

Prof. Jacques Kohn

They had read and often heard of the Indepenent Order of B'nai B'rith. During 1911, Sigmund Bergle visited Salonica. The Lodge was founded only to die at birth.

Soon after, Salonica was thrown into the turmoil of war. It was the first Balkan War with the allied Greek, Serbian and Bulgarian forces attacking the Turks.

One sultry afternoon, David Matalon, a fighter for truth and liberty in the community, went for a walk with his young henchman, Richard Bahar-Juda, a serious boy still in his late teens. They rested wearily at a little café and there decided to establish a lodge of the I. O. B. B. to help relieve the sufferings of their people.

Slowly and with foresight they sought their way until they were twenty. Here were the finest men and best workers of the Jewish community.

Help Jewish Refugees

Even before they could organize themselves into a Lodge their work had begun. Fighting outside was continuous. Jewish refugees from the neighboring villages, fleeing for their lives before the attacking Comitadjis, were coming into Salonica.

And the twenty men were hard at work procuring shelter, food, and justice for their people.

Salonica was soon taken and the Balkan allies made the city their headquarters. It happened that attached to the medical corps of the Bulgarian Army in Salonica, there were two eminent members of the I. O. B. B., Colonel Tadgers and Major Menahemoff. They had been empowered by the Grand Lodge to initiate the Salonica group into the Order. In 1913, the lodge was officially founded under the name of Salonica Lodge No. 679, I. O. B. B.

Then came the second Balkan War, a war among the Allies themselves. Throughout this period the assistance of the Lodge was an active factor in relief work. The leaders of all the centers of community activity, Zionist, non-Zionist, non-Partisan, and others, were among its members.

But its problems of war service seemed unending, for soon followed the World War. Again they interceded for Jewish prisoners of the various armies.

Terrific Fire in 1917

A blow from which the Jewish people have never been able to fully recover, was the terrific fire of 1917, which destroyed the entire Jewish quarter, both residential and commercial, of Salonica. The total number of sufferers was 80,000, of which over 60,000 were Jews. Everywhere Jews were homeless, penniless and actually starving for a crust of bread. The city had become Greek since the last Balkan War. The government had its own refugee problem and could do little to help. The Lodge members worked day and night to bring relief. Their own great losses put behind them, they organized money collections, found shelter, clothes and food for the most stricken. Then came a day when there was no more money to give, no possibility of sharing, for rich and poor were stricken alike. The Lodge asked for help from the Executive Committee then sitting in Chicago. Assistance was given and the Lodge, to a notable degree, was able to alleviate much immediate suffering.

Problem Still Exists

The problem of shelter and employment is still an acute one in Salonica. A little less than half the Jewish people are dependent upon charitable institutions.

Many members of the Lodge, including its president, Mr. Matalon, whose devotion has not diminished since the day he conceived its founding, devote much strength and energy to this problem.

The Lodge, with the help of other organizations, maintains 42 students in the Greek high schools. The most deserving of these boys will later be sent to the University.

The Lodge has gone further and is an educational center in the community. Its secretary for many years, Professor Jacques Kohn, who is one

The little cafe, pictured above, at the foot of the huge stone tower, is the birthplace of B'nai B'rith in Salonica.

of the greatest educators of the Near East, is supervisor of the Jewish communal school system. Every boy and girl is provided with a good general education. The Lodge has organized lectures and public courses on Jewish and general questions. They are now going a step further and doing active work toward the formation of a popular university for the Jewish people.

Another radical and important step that the Lodge has taken is to open the first public library in Salonica.

The Lodge enjoys much esteem among the Jewish public, mainly because of its conciliatory role on all questions relative to Jewish life in the country.

Another outside activity was the founding of the Athens Lodge.

Benoth Israel Helps Lodge

In dealing with social problems the Lodge has had efficient aid from its sister auxiliary, Benoth Israel. This society maintains and supervises a dressmaking workshop in the largest communal school. Here about 250 girls are taught dressmaking and embroidery, so that they have a trade when they leave school. The society also supplies poor boys with school materials.

But most important of all is the social work done by the auxiliary together with the B'nai B'rith.

Sponsor Sunday Dances

Natural as dancing is in America, it is very unusual in Salonica. Sunday afternoon dances sponsored by the Lodge are a distinct educational plan for bridging the gap between young and old, between the past and the present. Since co-education is unknown here, and it is not the custom for young people of both sexes to intermingle, these dances are their sole meeting ground. The Lodge is the only place in Salonica where a respectable Jewish girl can go to dance. In Salonica marriages are generally arranged, and the girls seldom know their future husbands before the engagement. But at the dances both sexes have an opportunity of becoming acquainted.

The Lodge has grown until today it has a chosen membership of 160 workers. Aside from all the community leaders, it has eleven out of the twelve members forming the Council of the Community which is elected by the whole assembly that in turn is voted for by the universal suffrage.

Jewish Agricultural Establishments in Poland

(Continued from Page 102)

or produce, which they could not do. After the establishment of peace, the Ort, and later in a more systematic form, the ICA, again organized the work for the purpose of strengthening and continuing the Jewish agricultural activities.

Formation of TOZ

The example of Russia, where Jewish colonization had assumed comparatively large proportions, evoked in Polish Jewry a special desire not only to improve the already-existing Jewish colonies, but also to systematize colonization. The expression of this idea appears with the creation of a society of Jewish land settlements in Poland. Its Polish name has been abbreviated to "TOZ."

In my hands I have the first two numbers of the monthly publication of that society ("The Jewish Agricultural Settler"), printed in Jewish with the abstracts in Polish. The purpose of this journal appears to be to instruct the Jewish farmer in technical methods, and principal attention is paid to organization in horticulture, gardening, beekeeping, etc.

Already at the beginning of the present century, thanks to the ICA at Petrograd, first steps were taken for the purpose of creating a technical literature for the Jewish land settlers in the Jewish language. Then, under the editorship of the late national Jewish poet Frug and the first Jewish General Agronom, Mark Veller, two almanacs of technical and general instruction were issued for the Jewish colonists and horticulturists.

However, TOZ is preoccupied with many other problems. It is striving to create a living bond between the scattered colonies, but its important aim now is to form a general movement for the purpose of Jewish colonization in Poland.

At present there is occurring a reform in Poland which results in the expropriation of many large Jewish estates in Galicia.

However, in Poleci in the Trapeti River basin, there are large tracts of practically unsettled land. This region the Jews could settle. The land is now empty and will probably remain so for a long time.

It is hoped that TOZ will succeed in carrying out this movement and that it will receive this concession from the Polish government. Such an undertaking would be to the interests of both Poland and the Jewish settlers.

NEW CLEVELAND JEWISH ORPHAN HOME SEEKS

COTTAGE MOTHERS

The Jewish Orphan Home of Cleveland is seeking a number of cottage mothers for its new cottage home which is scheduled to open early in the summer of 1929.

Cottage mothers will be required to manage a household of 25 children and direct the affairs of the household in an orderly and economic manner. Responsibility is similar to that of motherhood in a large family, including all of the ordinary duties of such a family with the additional responsibility suggested by the problem of the child coming from a broken home.

The work of the cottage in a routine way will be done by the children. Food will be prepared by a cook, and the mending of clothes by seamstresses. The cottage mothers' service will be largely that of supervision and management.

Applicants should have a record of good health and should be, preferably, over thirty years of age, and should show evidence of maturity and intelligence necessary to understand the work and its purposes, preliminary to training and guidance. Experience in institution work is not necessary.

Details not mentioned here may be obtained by writing directly to the superintendent at 5000 Woodland avenue, Cleveland, Ohio. **All interested are requested to communicate at once.** In writing please submit three names of reference as to character.

Gleanings of the Wider Scope Campaign

EVERYWHERE in the field efforts are being made to complete the year's work of the Wider Scope Committee campaign with as large returns as possible.

The General Committee of District No. 1, in its session on November 17, reiterated its endorsement of the Wider Scope Committee effort and Brother Maurice Bloch, President of the District, issued a call to representatives of the various communities to start organization for the immediate launching of the campaigns in the respective territories. The interest of the Wider Scope in District No. 1 is augmented by the progress made in the establishment of a Hillel Foundation at Cornell University, Ithaca, N. Y., which will start to function at the beginning of the next semester.

District No. 2 Raises More than Quota

Notwithstanding the fact that District No. 2 has raised more than its allotted quota, the leaders are still making an effort to obtain new subscriptions and cover the entire territory. Special efforts are being made to collect the second installment on subscriptions and a large part of it has already been collected. Special mention should be made of the efforts of Brother Arthur F. Friedman, of Denver, Colo., who is tireless in keeping the cause of the Wider Scope before the public. Through a special appeal by mail, Brother Friedman increased the returns in the city of Denver. A novel feature of his effort was the organization of an open forum engagement, at which James Waterman Wise was the speaker. An oratorical contest was also held in Denver under the auspices of the Wider Scope, which was won by Joseph Mosko, who spoke on "A Jewish Community Center for Denver."

West Virginia Hillel Group Being Formed

In addition to the continuous and unceasing endeavor of Judge Joseph L. Kun, Chairman of the Wider Scope in District No. 3, the newly elected President, Brother Isidor W. Jacobs, is taking personal charge in stimulating immediate action toward the launching of the campaigns in territories still uncovered. A considerable part of West Virginia is expected to be heard from soon, and special attention will be directed to include New Jersey in the territories that have obtained their quotas. District No. 3 is especially enthused with the purpose of the Wider Scope Committee because there is a local demonstration of the work of the Hillel Foundation. The Hillel Foundation at Morgantown, W. Va., is now in the process of organization. Mr. Morris Sostrin is already in the field and Rabbi Baron of Uniontown has assumed the duties of director of this particular unit. The educational part of the Wider Scope program is now receiving demonstration in District No. 3. Brother Joseph Herbach, the Secretary of that District, is in charge of a traveling exhibit of Jewish art, which represents the collection of 68 reproductions of modern renowned Jewish artists, and is to be placed at the disposition of the various lodges in the district.

Judge Kun Stimulates Enthusiasm In Washington

Washington, D. C., is conducting an intensive campaign toward the completion of their quota of $25,000. Judge Joseph L. Kun addressed a joint session of the Argo Lodge and the Brotherhood of the Eighth Street Temple at the Jewish Community Center. He told of the necessity for more Hillel Foundations as correctives of the tendency of many young Jews in college to drift to atheism, and thus be lost as leaders in their Jewish communities upon graduation. Joseph A. Wilner, President of District No. 5, issued the following statement:

"The Wider Scope movement is more than a campaign for funds. It is, above all, a stimulating influence in the awakening of the Jewish morale. In the clarion call to service it has been a new adventure in the life of the American Jew. It is a challenge to every son of the Covenant. It supplies the stimulus for the perpetuation of Judaism in America.

"The main concern of the Wider Scope movement is the Jewish university student. For years we were unaware of the potentialities of the Jewish youth as a factor in the life of our people. Be it to the eternal glory of our Order that the B'nai B'rith possessed the vision and the courage to meet this urgent need in the life of American Israel. We recognized that we were in a pitiful plight if our young men and women with trained intellects continued to return to their homes agnostics, sceptics, scorners, and often defamers of the faith of their fathers. The B'nai B'rith Wider Scope movement is correcting this situation, not by futile preaching but through the practical means of permitting the student to take his religion with him to the campus.

"I am confident that Washington Jewry will support this worthy undertaking."

District No. 6 Confident of Success Too

Rabbi Abram Simon has given his whole-hearted support to this effort, and Major Julius I. Peyser has added a great deal by his personal participation. The campaign in Washington is under the leadership of Brother Hyman Goldstein, Chairman of the Wider Scope in Washington. Oscar Leonard, member of the staff of the Wider Scope Committee, assisted in the organization proper. A considerable portion of the quota has already been raised.

The campaign in Washington will be followed by campaigns in Atlanta, Ga., Richmond, Va., and other communities in District No. 5. The leaders are confident that at the next Convention of their district, they will be able to report the raising of the entire quota in their territory.

Brother David S. Komiss, Chairman of the Wider Scope Committee in District No. 6, reports that great efforts are being made by his Committee in the District to cover the territory still wanting. Michigan, Minnesota, and Wisconsin are in readiness to proceed with their endeavor and the leaders are certain that the results obtained will be much augmented by new subscriptions before the year is over.

News of the Lodges

THE taboo on official anti-Semitism was one of the few good points Brother Julius Holzberg had to report concerning the condition of the Jews in Russia upon his return from that country.

"When the youths at school are taught atheism, what can we expect of the next generation of Jews?" he asked, speaking before a meeting of Cincinnati Lodge No. 4. "With the small trader either eliminated or a parish in the Soviet system, the Jew is forced either to find administrative work in the Communist party or go to the colonies. Jewish colonists do not sing at their work except in propaganda journals. Let us not fool ourselves. Whether in Palestine or the Crimea, the colonists labor from sunrise until late at night. It is hard for this generation—may it be better for the next."

* * *

THE Centenary of Franz Schubert was commemorated by the Women's Auxiliary Lodge No. 62, Ottawa, Can., by an evening of the great composer's music, Nov. 15. Piano, violin, and vocal numbers featured the program, in addition to an address on the life and works of Schubert by Cyril J. L. Rickwood.

* * *

B'NAI B'RITH DAY at Pensacola, Fla., was observed impressively by Alpha Lodge No. 219 through its Cultural Advancement Committee. Rabbi Martin Friedman is Chairman of this Committee. An appropriate musical program in which lodge members as well as their non-Jewish friends participated preceded the special address on "The Purpose of Our Order," by Rabbi Jerome Mark of Selma, Ala.

* * *

A LARGE and appreciative audience heard Brother Leo Bearman of Memphis, Tenn., tell what the Order stands for at the annual observance of B'nai B'rith Day by Shreveport Lodge No. 107.

* * *

IMPRESSIVE memorial services were held November 25 at the Sinai Temple, Chicago, by District Grand Lodge No. 6, for the late Brother Adolf Kraus, Past President of the Order. Dr. Louis L. Mann presided. The Invocation was given by Dr. Gerson Levi, and the speakers were Judge Samuel Alschuler, Chicago; Sigmund Livingston, Bloomington, Ill.; Sidney Kusworm, Dayton, O.; and Senator James Hamilton Lewis, Chicago.

The Memorial Committee consisted of Adolph D. Weiner, chairman; Julius M. Kahn, Benjamin Samuels, Edward Sonnenschein, and William Wilhartz.

* * *

"HAD the Lodge accomplished nothing else of a constructive nature in its 70 years of life but this, it has not been living in vain."

These words were spoken by Perry Chafetz, President of Rehoboth Lodge, upon the organization of Aleph Zadik Aleph in New York City.

* * *

A BANQUET, installation of officers and a dance will constitute the program when Amos Lodge observes its sixtieth birthday, January 14, 1929.

* * *

NEVER has the problem of assimilation been more acute than it is today, and the B'nai B'rith must fight it strenuously, Henry D. Alexander, member of the Executive Committee of the National Order, told a group of leaders of District Grand Lodge No. 5 at Washington, D. C.

* * *

FOR the first time in the history of the lodge, a class of initiates was given the name of a member—that of Lou M. Frank. This honor was accorded Brother Frank when 67 men were initiated into the Order in Toledo. Many prominent B'nai B'rith members testified to the esteem in which Brother Frank is held. Alfred M. Cohen, President, told of his early acquaintance with Mr. Frank, and said he had availed himself of the big opportunity of B'nai B'rith, that of serving his fellow men.

* * *

THE establishment of a circulating library, consisting of the best literature obtainable by Jewish authors and dealing with Jewish questions, will be one of the most important events in the program for the coming year of the Women's Auxiliary in Portland, Ore. The library will be in memory of Mrs. May Shank, a late past president. Mrs. Jacob Lauterstein is chairman of the library board of nine, which will govern the institution.

* * *

THE greatest enemy of the Jew is ignorance of his own past, thinks Rabbi Edgar F. Magnin, Grand President of District No. 4, who pleads for more Jewish education.

"The B'nai B'rith," he said, "is instituted for some greater purpose than constantly to stress our rights, or fight defamation."

To put it another way, Rabbi Magnin would direct the attention of the Order inwards instead of outwards; toward self-examination and self-appreciation instead of merely in the eyes of our Gentile neighbors. Such a program of Jewish education as Rabbi Magnin has in mind would not be intended to take the place of similar work done by the Synagogue. But a few minutes of each lodge meeting, he thinks, could profitably be devoted to questions of current literature and events.

* * *

JUDGE PHILIP L. SYKES, Baltimore, a Ben B'rith for years, was honored by members of the Menorah Lodge at a special meeting and smoker, following his appointment as Judge of the Orphans' Court of Baltimore. A number of speakers at this affair expressed the organization's congratulations to Judge Sykes.

* * *

ONE of the most enthusiastic gatherings of Jews in the history of southern Illinois Jewry took place last month at Granite City, Ill., when the Southern Illinois District Council of B'nai B'rith met in business session and concluded the day with a banquet and program in the evening. Nearly 500 members of the Order were present. The meeting was held under the auspices of Tri-City Lodge of Granite City.

The afternoon session, presided over by Brother Joseph Peskind, Belleville, was attended by representatives of eight lodges: Egyptian Lodge, West Frankfort, Cairo, Max Schermer Lodge, Litchfield, Tri-City, Granite City, Alton, East St. Louis, Collinsville, and Belleville.

After a number of talks on Judaism and B'nai B'rith, the following officers were elected: Dr. Fred Greenbaum, West Frankfort, President; Louis Cohn, Gillespie, Vice President; Joseph Iskovitz, East St. Louis, Secretary; Henry Marx, Granite City, Treasurer.

Judge A. B. Frey, St. Louis, Past Grand President of District No. 2, and Rabbi Julian Miller, St. Louis, were the principal speakers.

ALEPH ZADIK ALEPH

A HANDSOME Member's Hand Book has been issued by A. Z. A. From it we learn that the organization now has 85 chapters in the United States and Canada, with 2,500 members; that this year's program of activities includes, besides appropriate observance of all holidays, classes in The Law, Prophets, Writings, Crusades, Inquisition, Jews Abroad, Palestine, and the United States, together with concerts, dances, exhibits and basketball and oratorical contests on A. Z. A. Day; that $50 goes to the boy who does most toward the revival of the Hebrew language (the Boris D. Bogen award); that $50 also goes to the boy who does most to promote A. Z. A. ideals (the Sam Beber award); and the same amount to the boy who does most to promote the Jewish religion (the Helen E. Cohen award), and to the boy who does the most constructive Jewish communal work in his own community (the Harry H. Lapidus award). The book contains many other interesting bits of information for members.

* * *

PHIL KLUTZNICK, the Executive Secretary of the A.Z.A., recently sent out a letter to officers of the Constitution Grand Lodge outlining the action taken at an Executive Committee meeting. A brief summary of the letter follows:

Dates for the International Tournament were set for February 23, 24 and 25. In accordance with the action of the Council at its last annual meeting, the 22nd of February, the day preceding the Tournament is to be the day upon which the Council is to hold its session.

The subject of the debate submitted for approval, is "Resolved—That the Jewish Religion is Indispensable to the Jew." The subject for Oratory, also submitted for approval, is any phase of the "Mosaic Law," or the "Prophets."

* * *

NORDAUNIAN CHAPTER, A. Z. A., reports that the Abe Shaw Testimonial Banquet was held at the Jewish Community Center of Kansas City, Kansas. This was given in honor of Mr. Shaw, who is the Grand Aleph Godol or International President of the A. Z. A. Sam Beber, Executive President of the A. Z. A. was present as was also Phil Klutznick, Executive Secretary. A dance was given by the Chapter on December 9.

* * *

THE A. Z. A. of Memphis responded to the call of Rabbi E. D. Stamfer, who for the past year has been asking for the formation of an Orthodox Jewish Junior Congregation. It is now sponsoring such a congregation, which will be composed of Jewish boys and girls between the ages of 16 and 21, who are interested in the study of Jewish history, past and present, and who are likewise interested in Jewish social and communal life.

* * *

THE Pittsburgh Chapter of the A. Z. A. has initiated a very comprehensive study program by taking an active interest in the Jewish courses offered at the Y. M. & Y. W. H. A. The Chapter has as a body registered for the course given by the rabbis of the city on "Discussion of Modern Jewish Problems." The educational program of the Chapter was formulated by Joseph Levine, Chairman of the Committee on Education, who seeks to stimulate an interest in things Jewish among the Jewish college students of Pittsburgh.

* * *

THE first meeting of the A. Z. A. of Portland, Oregon, brought out the entire membership of the chapter. A report of the Denver convention was given by Maure Goldschmidt, President of the Junior Order, who attended as a delegate. Aleph Goldschmidt was elected an officer of the Grand Lodge by the conference.

* * *

IN THE presence of members of the Monongahela Valley B'nai B'rith, the Braddock Chapter of A. Z. A. installed the newly-organized Monongahela Valley Chapter No. 82, A. Z. A.

* * *

CASH prizes and medals will reward winners of the A. Z. A. National Essay Contest on the subject, "The Jewish Woman; Her Place in Jewish Life, Past and Present." All A. Z. A. members are eligible to compete.

* * *

HILLEL BRIEFS

LUCIUS L. SOLOMONS, First Vice-President of Constitution Grand Lodge, delivered the principal address at a banquet of the University of California Hillel Foundation.

* * *

THE first of a series of "Collegiate Suppers" at Ohio State Hillel Foundation was given during November. Dancing followed the dinner. It is planned to have similar affairs periodically.

* * *

THROUGH Rabbi A. H. Fink, the Michigan Hillel Foundation hopes during the next semester to hear Florence Bernstein, famous Chicago singer, in a program of Yiddish and Hebrew songs. Miss Bernstein is scheduled to appear at the Hillel Foundation at the University of Illinois in January.

* * *

THE loan fund of the California Hillel Foundation was again subscribed this year, and is an unqualified success, according to Stanley Breyer, chairman of the committee. The purpose of the fund is to make short loans to Jewish students in temporary need of money.

* * *

A GROUP of Hillel Players has been organized at the Illinois Foundation. Most of the other Foundations have dramatic groups of the same nature. William Pereira is student director.

* * *

THE Hillel Foundation at Ohio State University wants to produce a Eugene O'Neil, or maybe a Shakespeare, so it is encouraging original playwriting in the nature of a contest. Mrs. Elma Ehrlich Levinger will judge the manuscripts.

* * *

WITH the college year well under way, the various Foundations are busy on their annual programs, which are unusually interesting. A Smoker, which brought out a large attendance, was the principal attraction of the opening meeting of the California Foundation.

* * *

A SERIES of ten lectures on the subject "Sex and Life" were given to members of the Wisconsin Foundation, (Madison, Wis.) by especially qualified members of the University faculty. Nine hundred Jewish students are enrolled in the University this year, which is an increase of 25 per cent over last year.

Anti-Defamation League in Action

SUCCESSFUL efforts, especially in connection with objectionable motion picture productions, were reported at a recent meeting of the Governing Board of the Anti-Defamation League in Chicago. The League now has 337 representatives in 85 cities, and is growing.

President Alfred M. Cohen and Dr. David Philipson, it was reported visited the motion picture producers and distributors of America concerning "The King of Kings." All their suggestions for eliminating parts inimical to Jews were acted upon by the producers, and an agreement reached whereby all future pictures concerning Jewish people will be submitted to the B'nai B'rith in advance of their production for corrections of possible objectionable features. A special committee for this purpose consists of Rabbi Edgar F. Magnin, Judge Harry A. Hollzer, and Judge I. M. Golden. At present a special representative of the League is reviewing all new Broadway plays.

The most drastic action taken by the League was to demand withdrawal from sale of two books by the same publisher on the grounds that they were pernicious propaganda against the Jews.

A very successful speaking program was reported under way, with 47 addresses already delivered to Rotary, Kiwanis, and Lions Clubs throughout the country, and special talks in smaller communities. This activity will be extended and a special appropriation was granted for that purpose. Richard E. Gotstadt, Secretary of District Grand Lodge No. 4 was authorized to make arrangements for addresses at luncheon clubs in his territory, while Oscar Leonard will do the same thing in territory he visits as special field worker of the Wider Scope Committee.

Of 29 complaints brought to the attention of the League, 12 called for no action. The league is now cooperating with the Federal Council of Churches of Christ in America in a huge program of good will and better understanding between Jews and non-Jews.

In practically every case where newspaper editors were informed by the League of pernicious articles in their papers, the editors apologized and promised no repetitions would occur.

Central Administration Board Meeting

HILLEL FOUNDATIONS are being formed at Cornell University, Ithaca, N. Y., and at the University of West Virginia, Morgantown, W. Va., it was announced at a meeting of the Central Administration Board in Cincinnati. The latter group is already beginning to function; the former will officially open at the beginning of the year 1929. Rabbi Abba Hillel Silver, Philip Seman, and Morris Waldman have been added to the National Hillel Foundation Commission.

The President also informed the Board that he had appointed a chairman and six additional members of a Hillel Foundation Advisory Committee in each District.

A motion was carried that the President, in the name of the Order, prepare a memorial to be engrossed and presented to the widow of Brother Adolf Kraus.

The action of the President in having $1,000 sent to Florida for hurricane victims there was approved. It was also announced that a Loan Society has been organized in Mexico, to function as part of the B'nai B'rith Mexican Bureau, which is managed by a joint committee of the B'nai B'rith and Emergency Refugee Committee. The latter has appropriated $50,000 for this work. Local people have already subscribed 17,000 pesos toward the fund.

The Wider Scope Committee recommended the calling of a National Conference and other measures to stimulate further efforts toward the completion of the campaign and a better return on the subscriptions already made.

The survey made of conditions at the Mayo Clinics at Rochester, Minn., revealed the need of Jewish Social Service there. About 7,000 Jewish patients are treated annually at the Clinics. In the absence of a local agency and because the patients are from all states of the Union, the matter must receive attention by a national organization. Mayo Brothers expressed their desire that B'nai B'rith assume this responsibility.

Accordingly, a Jewish social worker was to be assigned immediately to the Clinics. The work will be under the auspices of the B'nai B'rith in co-operation with the authorities of the Mayo Clinics.

President Cohen reported on the celebration of the 75th birthday on September 1, of Brother Berthold Timmendorfer, Honorary President of the German District, and the 60th birthday of Brother Maximillian Stein, vice-President of the German District. The felicitations of the Executive Committee were sent to them.

The Secretary's report showed that the following new lodges were established during the last six months: Long Island Lodge, Jamaica, Long Island; Austin Lodge, Chicago; Rockford Lodge, Rockford, Ill.; Monterey County Lodge, Salinas, Cal.; and San Pedro Lodge, San Pedro, Cal. In foreign countries: Shanghai Lodge, Shanghai, China; Unitas Lodge, Satu Mare, Roumania; and Hillel Lodge, Botosani, Roumania.

The Secretary also reported on the effort being made to place an educational program at the disposal of Lodges in smaller communities. An art exhibit, consisting of 86 pictures by outstanding Jewish artists, was prepared and sent to Brother Joseph Herbach, Secretary of District No. 3, for circulation in his district. The exhibit was arranged under the direction of Saul Raskin, a prominent New York artist, and was accompanied by a descriptive catalogue.

It is planned soon to place at the disposal of the smaller lodges victrola records comprising special programs of Jewish music. Professor Abraham Z. Idelsohn of the Hebrew Union College is directing this program. Plans are also under way, the Secretary reported, for lectures with stereopticon slides and motion pictures of the activities of the B'nai B'rith and of Palestine and Russia, for the benefit of smaller lodges.

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Across the Seas

THREE exceptional accomplishments feature the year 1928 for the Grand Lodge of the Czechoslovakian Republic. A society was formed for the study of the history of the Jews in Czechoslovakia. The organization is under the guidance of the Grand Lodge through professional historians of international reputation, headed by Brother Dr. Samuel Stamberg, former Rector of the German University at Prague. This society is about to publish two large books concerning the Jews of the ten-year-old Republic.

At present there is a home under construction for aged brethren. The Lodge "Praga" alone has collected 1,500,000 kronen toward this home.

The great earthquake in the Balkan peninsula has caused the Grand Lodge to start an emergency relief fund among the various lodges. One hundred forty-two thousand kronen was raised and forwarded to the Grand Lodge in Constantinople for the aid of Jews affected by the disaster. This was the largest amount contributed to this relief by any European country.

* * *

PRESIDENT ALFRED M. COHEN has received a letter from the Grand Lodge of Czechoslovakia, containing a tribute to the late Brother Adolf Kraus.

"It is not necessary for us to tell you what Adolf Kraus has done for the Order and for Judaism," the letter read, "nor what a picture of brotherly love and care this name evokes for us. In the Lodges of our District we will commemorate in special manner the memory of the great departed brother."

* * *

A number of valuable shipments of books, including many publications relating to the history of the B'nai B'rith, has been received by the Jewish National and University Library of Palestine. Dr. Schachter of Berlin sent the case containing the B'nai B'rith volumes, which were donated to the Library by Dr. Theodor Breslauer, Dr. Adolph Mandowski, Ludwig Schachne, and the publishing firm of Dr. Freibatsch.

* * *

AN ESSAY CONTEST for Jewish students in Great Britain and Ireland has been announced by the First Lodge of England. A prize of ten pounds will be awarded for an essay on the subject: "The present social and economic status of the Jewish clergy, with suggestions, if any, for its improvement." The contest will close on Chanukah, 1929.

* * *

THE First Lodge of England is also shortly to issue a pamphlet entitled "Humanism and Judaism," by Dr. Mendel Hirsch, translated by Brother J. Gilbert. Profits from the sale of this pamphlet will be devoted to those under the patronage of the lodges of the B'nai B'rith.

* * *

THE First Lodge of England is considering the establishment of a "Special Purposes" fund. It would be created by the voluntary and private contributions of Members, and used for scholarships for local Jewish students, the financial support of Jewish schools, Jewish literary and cultural objects, Jewish charities, and other worthy causes not included in the administrative expense of the Lodge.

* * *

THE Conference of the Worker's Union of the European Grand Lodge was held in Prague December 8 and 9. All the Grand Lodges had previously agreed by letter to send delegates to this Conference. The Grand Lodge of Czechoslovakia is the business manager for this organization.

* * *

WHEN the next meeting of the Grand Lodge for Germany is held, it will be the organization's 50th anniversary. A history of the district will be published.

The President's report on activities since 1924 shows that membership in Germany was 14,742 in 1928. Total assets including real estate, aggregate 2,817,501 marks. Twelve new lodges have been formed since 1924. Many lodges held their 25th, 30th, and even their 40th birthdays. Among the last are Fraternitas Lodge, Dresden; Henry-Jones Lodge, Hamburg; Berend Lehmann Lodge, Halberstadt; Westfalia Lodge, Bielefeld; Rhineland Lodge, Cologne.

The Committee on Intellectual Activities offered a prize competition for brief essays on (1) Why do we call ourselves an Order? (2) Why do we call ourselves brothers? (3) Who is called to be a brother?

Scholarships were granted to students at German universities, especially for those studying for the ministry or teaching profession.

The K. S. O. (Krankenschwesternorden) has been entirely separated from the Grand Lodge and now functions as an organization similar to the Red Cross.

Members of the Adolf Kraus Lodge in Zichron Yakob, Palestine

Live and Learn

JEWISH fraternities at college are just as high-brow as any other kind. Therefore, when Art Pepinsky's old-fashioned father paid him a visit one week-end at the fraternity house, Art was on pins and needles for fear the old man would commit some social blunder.

Things went along fine until dinner time. Then, with forty young men in the dining room, Mr. Pepinsky poured his hot coffee from the cup into the saucer. There was a snicker from somewhere, and Art blushed with shame.

"Why do you do that, dad?" he whispered miserably.

"What!" exclaimed the old man in amazement. "You go to college and don't even know that? Why, to cool the coffee, of course!"

* * *

Probably a Freshman

LEON MEYERITZ, the Temple librarian, was roused out of bed late one night by a ring from his telephone. Taking down the receiver he heard a voice say:

"Hello, is this —"

"No!" cried Leon irascibly.

"Isn't this —"

"No! Wrong number. And what the deuce do you mean dragging me out of bed at this hour of the night. Who the deuce do you want?"

"Isn't this the Temple librarian?"

"What! Yes! . . . Goodness, has anything gone wrong? Is—is there a fire?"

"No, everything's all right. But I'd like to know, when do you open the library in the morning?"

"Nine o'clock. Why?"

"Couldn't you open a little earlier? Say seven or seven-thirty?"

"Well, of all the impudent rascals! Do you mean to tell me you have disturbed me at this hour to ask such a question? Who are you, a member of the Sunday School?"

"Yes, sir."

"And where are you, you rascal?"

"Locked up in the library, sir."

THIS magazine strives to be well-balanced. We print many serious articles, and in order to accomplish this balance, we want all the good jokes we can get. There is nothing like a solid page of laughter to serve as a dessert to the heavier intellectual food on our menu.

We urge, therefore, all readers to submit original jokes. For each one accepted we will present its author with a worth-while book. Mrs. Boris Brutskus, Mrs. F. Bourgin, New York, N. Y., and Miss B. Rudnick, Los Angeles, Cal., receive books this month for their contributions.

Unconscious Humor

SAM STERN, since he had become president of a big corporation, liked to assert his newly-won authority over his employes, so one day he decided to "bawl out" Jake Levine, one of the young clerks. To Sam's dismay, however, Jake came right back at him and began telling him just how the corporation should be managed.

"Wait!" cried Sam, red with anger, "are you president of this corporation, young man?"

"No, sir; of course not," Jake answered.

"Well, then," answered Sam, somewhat mollified, "don't talk like a fool."

* * *

Not Guilty

A RABBI had come to a *cheder* to test the children in Jewish history. He had a long, black beard and deep, brooding eyes which made the boys uneasy, especially those who were not particularly well prepared in the lesson.

After thinking for a moment, he suddenly cried in a voice that startled everybody: "Who took the Hebrew children out of Egypt?" No one answered.

Then he pointed to a small boy in the corner and sternly said: "My boy, come, who took the Hebrew children out of Egypt?"

The lad blinked and gulped and finally managed to gasp: "Honest, rabbi, I didn't do it; I just moved here a week ago."

We All Forget

MRS. SCHWARTZ'S great moment had almost arrived. In the afternoon she was to have her first big entertainment since her dearly-won break into "society." For years, while her husband had toiled and labored as a plumber, she had looked forward to this day and dreamed of the time when she would put the last touches to a gorgeously-laden table set for thirty of the "finest ladies" of the city. Now that her husband had finally become a wholesale plumber, and thus left the ranks of the ignoble working class, she had finally been accepted among the elite.

On the morning of the great day she discovered that her door bell was out of order. This would never do. So she called up Riffkin, the electrician, and told him to come over immediately to repair the bell.

Her duties, preparing for the card party, made her forget all about the worthless door bell until about two minutes before the guests were expected. Then, remembering suddenly, she frantically phoned Riffkin.

"Mr. Riffkin!" she almost shouted. "For goodness' sake, why haven't you yet come to fix our door bell. I phoned you early this morning!"

"I did come—twice," said Riffkin, in an aggrieved tone of voice, "but each time I came no one answered the bell, so I decided no one was at home."

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